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HISTORY
OF THE
CATHOLIC CHURCH

FOR
CATHOLIC PAROCHIAL
AND
HIGH SCHOOLS

BY THE
BROTHERS OF MARY
(BROTHER GUSTAVUS, Author)

Marianists.

CHAMINADE COLLEGE
CLAYTON, Mo.

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PREFACE

The present brief manual of Church History is designed to meet the requirements of the seventh and eighth grades of the parochial school, or of the first and second years of the high school.

In its scope it embraces the history of the Catholic Church from the date of its origin to the present day. The author has tried to condense this vast subject within moderate limits by omitting details and stories, leaving these to be supplied by the "References for Reading" which follow each chapter. The books, listed under their appropriate titles, have been carefully selected, and, in many instances, the pages and chapters of special interest have been indicated, in order to facilitate research on the part of both the teacher and the pupils. Besides, the list furnishes a suitable selection of interesting and useful books which ought to be found in every school library. The initial letters that follow the titles given refer to the publishers, whose addresses in full are added below.

The attention of the teacher is called to the "Topical Outlines" which follow the various chapters (with the exception of the supplementary chapters). In the "Outlines" the leading topic of each paragraph is given under the corresponding number. The topics of the entire chapter may be studied, thus furnishing a comprehensive outline, and a subject for oral or written recitation. Again, a topic may be assigned to each pupil, to be amplified either orally or in writing. Teachers will certainly appreciate this feature, realizing, particularly, the great educational value of oral recitation.

An attempt has been made to exercise pupils in looking up references in connection with their daily studies. For this purpose words requiring special explanation have been added at the end of each chapter. These references arranged in alphabetical order are to be found in the "Notes" of the "Appendix". If they be made to form a part of the daily recitation, it will save the teacher much research and explanation, and, at the same time, will cultivate the "reference-habit" on the part of the pupil.

To cover the two-years' course the present textbook may be divided into two parts, according to the capacity of the pupils. The Supplementary Chapters may be read in the first year and studied in the second year. Chapters from the "References for Reading" may be selected, and read aloud, or related by the teacher. In the second year a more complete reading by the pupils may be required. In the second year of the high school individual papers may be assigned on the various topics, the notes for which may be taken from the corresponding reference books. The period set aside for the regular composition exercise may occasionally be taken for this preparation. Each paper may, when completed, be read before the class and discussed or reproduced orally or in writing. At the end of each period in Church History, pupils may be required to compile a chronological table comprising the most important dates. The latter may be taken from the text, or from books of reference.

FEAST OF THE SACRED HEART OF JESUS

JUNE 11, 1915.

CHAMINADE COLLEGE, CLAYTON, MO.

CONTENTS

FIRST PERIOD

FROM THE FOUNDATION OF THE CHURCH TO CONSTANTINE (313)

CHAPTER

- I. Religious Aspect of the World before the Advent
of the Savior
- II. Apostolic Times
- III. The Primitive Church
- IV. Persecutions
- V. Internal Life of the Church
SECTION
 - I. Organization
 - II. Discipline and Worship
 - III. Early Heresies
 - IV. Literature
- A. (Supplementary) Rapid Spread of Christianity

SECOND PERIOD

FROM CONSTANTINE TO CHARLEMAGNE (313-800)

- VI. Spread of Christianity
SECTION
 - I. The Church and the Roman
Emperors
 - II. Fall of the Roman Empire
 - III. Progress of Religion in the West
 - IV. The Eastern Church
- VII. Internal Life of the Church
SECTION
 - I. Constitution and Organization
 - II. Discipline and Worship
- VIII. The Religious Life
- IX. Heresies and Schisms
B. (Supplementary) Influence of the Church
C. (Supplementary) Christian Literature

THIRD PERIOD

FROM CHARLEMAGNE TO ST. GREGORY VII (800-1073)

CHAPTER

- X. Christian Society
- XI. Historical View of the Papacy
- XII. Internal Life of the Church
 - SECTION I. Constitution
 - II. Discipline and Worship
- XIII. The Schools
- XIV. The Church, the Guardian of Revealed Doctrine
 - SECTION I. The Iconoclasts
 - II. The Greek Schism
 - D. (Supplementary) Influence of the Church

FOURTH PERIOD

FROM ST. GREGORY VII TO BONIFACE VIII (1073-1303)

- XV. Influence of the Church
 - SECTION I. The Papacy and the Empire
 - II. The Crusades
- XVI. Internal Life of the Church
 - SECTION I. Constitution
 - II. Discipline and Worship
 - III. Christian Art
- XVII. The Religious Life
- XVIII. The Church, the Guardian of Revealed Doctrine
 - SECTION I. Heresies
 - II. The Inquisition
 - E. (Supplementary) The Church and Sacred Science

FIFTH PERIOD

FROM BONIFACE VIII TO LEO X (1303-1513)

- XIX. Influence of the Church
 - SECTION I. The Holy See at Avignon
 - II. The Great Schism of the West
- XX. Internal Life of the Church
- XXI. The Church, the Guardian of Revealed Doctrine

SIXTH PERIOD

FROM LEO X TO ALEXANDER VII (1513-1655)

CHAPTER

- XXII. Historical View of the Papacy
- XXIII. Protestantism
- XXIV. Spread of Protestantism in Europe
- XXV. Protestantism in Various Countries
 - SECTION I. Switzerland
 - II. France
 - III. England
 - IV. Scotland and Ireland
 - V. Sects of Protestantism
- XXVI. The Council of Trent
- XXVII. Internal Life of the Church
 - SECTION I. Religious Life
 - II. Christian Art
- XXVIII. The Church in the Missions
 - SECTION I. In America
 - II. In Asia
 - III. In Africa

SEVENTH PERIOD

FROM ALEXANDER VII TO PIUS VI (1655-1799)

- XXIX. Historical View of the Papacy
- XXX. The Eighteenth Century
 - SECTION I. Jansenism
 - II. Philosophism
- XXXI. Internal Life of the Church
 - SECTION I. Religious Life
 - II. Worship and Art

EIGHTH PERIOD

- XXXII. The French Revolution

NINTH PERIOD

FROM THE BEGINNING OF THE NINETEENTH CENTURY TO THE PRESENT

- XXXIII. Historical View of the Papacy
- XXXIV. The Church in Europe
- XXXV. The Church in other Lands
- XXXVI. Internal Life of the Church
- XXXVII. Noted Catholic Laymen.
 - F. (Supplementary) The Church and Science

EPILOGUE

PUBLISHERS OF BOOKS
IN
"REFERENCES FOR READING"

- A. P. The America Press, New York.
- B. B. Benziger Brothers, New York, Chicago and Cincinnati.
- B. H. B. Herder, St. Louis, Mo.
- C. S. S. P. Catholic Summer School Press, New York.
- D. P. The Dolphin Press, Philadelphia, Pa.
- F. D. B. Frank D. Beattys & Co., New York.
- F. U. P. Fordham University Press, New York.
- H. L. K. H. L. Kilner, Philadelphia, Pa.
- J. M. John Murphy Co., Baltimore, Md.
- L. G. Longmans, Green & Co., New York.
- P. J. K. P. J. Kennedy & Sons, New York.
- S. K. F. Schwartz, Kirwin and Fauss, New York.

FIRST PERIOD

FROM THE FOUNDATION OF THE CHURCH TO CONSTANTINE (313)

CHAPTER I

RELIGIOUS ASPECT OF THE WORLD BEFORE THE ADVENT OF THE SAVIOR

1. **Pagan Worship.**—During the ages that preceded the coming of the Savior, the world at large was wrapped in the darkness of Paganism. Some of the nations worshipped nature, that is, the stars, the elements, the earth, and various animals. They paid Divine honors to images and statues. This form of religion prevailed among the Chinese in the East, the Egyptians in Africa, and the Germanic tribes in the West.

2. **Greek and Roman Mythology.**—The Greeks and the Romans had advanced a step farther. They personified the forces of nature. Their gods represented nothing more than persons distinguished for their natural powers, their passions, or their vices. The entire religious system of the Greeks, as well as that of the Romans, was clothed in the attractive stories of mythology, which were told to the children at home and taught in the schools. They were likewise pictured upon the walls of their dwellings and of their temples.

3. **Result of Pagan Worship.**—The result of the various forms of pagan worship was the basest corruption and immorality, manifested in idolatry, human sacrifice and slavery. In Phoenicia, Syria and Carthage, children were burnt to death to appease the wrath of the god Moloch, and among the Romans and

Teutons, old men and captives were drowned in honor of the gods. The sacred games of the Romans, originally celebrated in honor of the gods, became in the end mere bloody shows of brutal strength, in which, for the amusement of the people, slaves and captives were pitted against each other or against wild beasts.

4. Attitude of the Pagan Mind.—A number of philosophers among the pagans, such as Plato, Seneca, Aristotle and others, guided by the light of reason, had conceived some correct ideas concerning a Supreme Being, and man's higher destiny; but these men could not to any great extent influence the masses of the people. However, the better educated class among the Romans looked with horror and despair upon the sad state of corruption into which society had fallen. In fact, most of them had lost all faith in their gods, and many longed for a true and vitalizing religion, which would free them from their doubts, and teach them real virtue and happiness.

5. The Chosen People.—Among all nations the Jews, or Israelites, were chosen by Divine Providence to preserve the knowledge of the true God. They were instructed in the law of God by the patriarchs, by Moses, and by the prophets. They often imitated the crimes and idolatry of the pagans, but they were as often led back to the path of righteousness by trials and prodigies.

6. Influence of the Jews.—At times God brought the pagan world into contact with His chosen people. After the captivity of Babylon the Jews gradually spread throughout the known world; they were to be found in every important city. Though they themselves were despised by the pagans, their religious convictions and their Divine services strongly impressed the pagan mind. Many of the heathens became proselytes, and, embracing the worship of God, they rejected their idolatrous practices, and adopted the moral precepts and even the ceremonies prescribed by the Mosaic Law.

7. Reaction of Pagan Influence.—In Palestine, contact with Paganism gave rise to several sects among the Jews. Thus the Sadducees formed the priestly aristocracy. They accepted and promoted Greek culture in Jerusalem, and rejected the spirituality and immortality of the soul, the resurrection of the dead, and the existence of the spirit world in general. They were free-thinkers in matters of religion, and admitted no other guidance than that of reason. The Pharisees, a powerful faction evincing strong democratic tendencies, were bent upon shielding the Jews from the "contamination of the gentiles". They strove zealously to enforce the most scrupulous compliance with the Law of Moses in its minutest details. The Scribes, who belonged to the party of the Pharisees, were the learned class. They read and explained the text of the Law in the synagogue meetings. The Samaritans mingled Judaism with idolatry. They were the descendants of those colonists who had been sent from various heathen nations into Samaria to replace the Jews led into captivity. They intermarried with the Jews that still remained in Samaria, and adopted their language and many of their religious practices.

8. Preparation for the Kingdom of Christ.—During the reign of Augustus, the Roman Empire had completed its career of conquest. Its influence extended almost to the boundaries of China. Roman military roads, ready to be traversed by the Apostles, led from the Forum in Rome to Spain and Gaul, to the Rhine and the Danube, to Egypt and Arabia. Having brought all the civilized and most of the barbarian nations under its sway, Rome generalized the two great languages of antiquity, Latin and Greek, thereby facilitating the rapid spread of Christ's teaching. Thus Rome became, in the designs of Providence, the instrument for establishing upon the earth that universal peace which was to herald the coming of the Savior.

9. Birth and Hidden Life of Christ.—During the reign of Caesar Augustus, "when the fulness of time

was come", Jesus Christ, the long expected Savior, was born at Bethlehem of the Virgin Mary. Pursued by Herod, King of Judea, who feared Him as a possible rival, the Infant Savior was carried by His parents into Egypt, where He remained till the death of the king. Returning to Nazareth in Galilee, He led there, till His thirtieth year, a life of humble submission to Mary, His mother, and to St. Joseph, His foster-father.

TOPICAL OUTLINE

1. Pagan worship prevailed throughout the world.
2. Greek and Roman worship was clothed in mythology.
3. Pagan worship resulted in corruption and immorality.
4. Enlightened pagans were dissatisfied with their form of worship.
5. The Jews preserved the knowledge of the true God.
6. The Jews made proselytes among the pagans.
7. Contact with Paganism produced sects and divisions among the Jews.
8. Providence prepared the way for the coming of Christ.
9. Birth and hidden life of Christ.

See Notes: Moloch, Teutons, Plato, Aristotle, Seneca.

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Dawn of the Christian Era: "After the Ninth Hour," by R. Monlaur (B. H.).

Time of the Messiah: "The Centurion," by A. B. Routhier (B. H.).

"The Ray," by R. Monlaur (B. H.).

CHAPTER II

APOSTOLIC TIMES

10. The Public Life of Jesus.—In His thirtieth year Jesus was baptized in the Jordan by John the Baptist, and after forty days of fasting and prayer, He entered upon His public life. He began to teach His heavenly doctrine and to gather disciples about Him. Among them He chose twelve whom He called Apostles. These He instructed with special care, gave them the power to forgive sins and to work miracles in His name, and entrusted them with the sublime mission to “teach all nations”.

11. Establishment of the Church.—Jesus appointed the Apostles the legislators of His Church, and commissioned them to offer the Divine Sacrifice of the New Law in commemoration of Him. He promised to send them the Holy Spirit who would be with them until the end of time. Thus our Divine Savior established His Church, and He assured the unity of His work by appointing St. Peter its supreme head upon earth. To him He gave the keys of the kingdom of heaven, that is, the fulness of spiritual power.

12. The Work of Redemption.—Having established His Church for the salvation of souls, our Savior Jesus Christ had but one desire: to sacrifice Himself for the redemption of the world. The priests and the ancients of the Jews who, out of hatred, had sworn to destroy Him, brought about His apprehension and His cruel death upon the cross. In death as well as in life our Savior proved His Divine mission by signs and miracles. The veil of the Temple was torn asunder to show that the old covenant had come to an end, and that there was to begin a new era of grace in whose blessings all nations were to share. As He had foretold, on the third day He arose gloriously from the dead. He appeared frequently to His Apostles and disciples, instructing them in the details of their mis-

sion, and completing the organization of His Church, before ascending to His Heavenly Father on the fortieth day after His resurrection.

13. The Preaching of the Word of God.—At the time of our Savior's ascension, His disciples numbered about 500 in Galilee, and, including the Apostles, about 120 in Jerusalem. While the Apostles and disciples were united in prayer, awaiting the coming of the Holy Spirit, they chose Matthias to fill the place left vacant by the traitor Judas. The Holy Ghost, descending upon them, filled their souls with heavenly gifts. St. Peter at once began the work of his Apostolic calling. The result of his first sermon was the conversion and baptism of 3000 Jews, most of whom had come from afar to Jerusalem in order to celebrate the feast of Pentecost. Many of these pilgrims carried the glad tidings of the new doctrine to their homes. The preaching of the Apostles and the miracles they performed soon increased the number of the faithful in Jerusalem to 5000. These at once separated from the Jews and formed, at it were, one great family, in which all things were held in common. The more wealthy contributed to a general treasury for the support of all. Though continuing to take part in the public services of the Jews, the newly converted met at stated times in private houses for their own Divine services. These consisted in prayer, "the breaking of bread", and the preaching of the Apostles.

14. Opposition of the Jewish Priests.—The priests, too proud to be instructed by humble fishermen, incited the Jewish people against the Apostles. St. Peter and St. John were summoned to appear before the Sanhedrin, the great council of the Jews. They were forbidden to teach in the name of Jesus, but Peter and John answered: "If it be just in the sight of God to hear you rather than God, judge ye." Fearing the resentment of the people, the chief priests and ancients merely threatened them and sent them away. At another time the Apostles were cast into prison; but,

having been delivered by an angel, they continued to preach in the Temple. They were again brought before the council, and though Gamaliel, a doctor of the law, saved their lives, they were nevertheless scourged before being dismissed.

15. Further Progress of the Divine Teaching.—Owing to the active ministry of the deacon Stephen, a large number of Jews adopted the doctrine of Christ. This brought on a bloody persecution. St. Stephen, the Protomartyr, was apprehended and stoned to death. The faithful followers of Christ fled from Jerusalem and were scattered throughout Samaria, Phoenicia, Antioch, and the island of Cyprus; the Apostles alone remained. The Samaritans, whom the Jews despised, were eager to accept the new doctrine, and were baptized in great numbers, principally by the deacon Philip. St. Peter and St. John, hearing of this, came from Jerusalem to administer the Sacrament of Confirmation, whereupon many received the gift of tongues and of miracles—a visible proof that they, too, were called to the Church of Christ.

16. The Gentiles Receive the Gift of Faith.—God made use of the very obstinacy and opposition of the Jews to hasten the dispersion of the Apostles into the various countries of the pagan world. The gates of salvation were first thrown open to the gentile Cornelius, a Roman Centurion of Caesarea. St. Peter, instructed by a heavenly vision, received him and his whole family into the Church. At Antioch, the capital of Syria, there soon arose a flourishing congregation, consisting chiefly of converted pagans. Here it was that the followers of Christ were first called Christians, having been previously known among the Jews as Nazarenes. At the Council of Jerusalem (about A. D. 49), at which St. Peter presided, it was formally decreed that the faithful should be exempted from the observance of the Mosaic Law, thereby permanently settling a matter that had occasioned numerous disputes among the converted Jews.

17. Rome Receives the Faith.—A congregation of Christians was founded in Rome during the reign of the Emperor Claudius, A. D. 42. In the year 49 the Jews were driven from Rome on account of their dissensions and repeated uprisings. Many of them went to Jerusalem, accompanied by Christians of Jewish origin. When Nero permitted the Jews to return to the Imperial City about the year 56, St. Peter established his see at Rome, where he labored during the last years of his life, and where he ended his earthly course by martyrdom.

18. The Apostle St. Paul.—St. Paul, previously called Saul, and known as a persecutor of the faithful, was miraculously converted, and was baptized by one of the disciples named Ananias. He at once began to preach the doctrine of Christ in the synagogue. After a few days he retired to Arabia, where, in solitude and seclusion, he prepared himself for his Apostolic mission. He was instructed in the sublime mysteries of the Faith by Divine inspiration. After more than thirty years of travel and of active labor as an Apostle, he received the crown of martyrdom at Rome. Tradition states that St. Paul was beheaded about the same time that St. Peter was crucified (67).

19. St. John the Evangelist.—St. John, to whose care the dying Savior had confided His Holy Mother, is said to have remained with her at Jerusalem until the day of her death. During the reign of Domitian, he was apprehended (about the year 95) and thrown into a caldron of boiling oil. Having been miraculously preserved from all harm, he was banished to the island of Patmos, where he wrote the Apocalypse. Upon the death of the emperor he went to Ephesus. Here he wrote his Gospel and his Epistles, and died at a ripe old age about the year 100.

20. The First Bishop of Jerusalem.—St. James the Younger labored principally among the Christians of Palestine. He was the first Bishop of Jerusalem, and

governed that see until the year 63, when he was martyred by the Jews. As to the other Apostles, we have no historical accounts of their labors except those handed down by local traditions.

21. The Destruction of Jerusalem.—During the reign of Vespasian, the Romans under Titus besieged Jerusalem. The Christians, forewarned by a revelation, fled to the neighboring cities. In the course of the siege more than 600,000 Jews perished by famine and the sword and 97,000 were sold as slaves. A Roman soldier having set fire to the Temple, the entire edifice was destroyed. The city fell into the hands of the Romans and was leveled to the ground. Henceforth the Jews were to have no temple, no priesthood, and no country of their own. Thus Christianity was forever emancipated from the bonds of Judaism, and was free to follow its Divine vocation, as the religion of all nations.

TOPICAL OUTLINE

10. Jesus prepared His disciples for the preaching of the Gospel.

11. He completed the organization of His Church.

12. He sacrificed Himself for the redemption of the world.

13. St. Peter preached at Jerusalem and converted many Jews.

14. The Jewish priests opposed the preaching of the word of God.

15. The faithful were persecuted and dispersed, and the Samaritans converted.

16. The Faith was preached to the gentiles.

17. The Romans received the Faith.

18. St. Paul after his conversion became an Apostle.

19. St. John labored at Ephesus, where he wrote his Gospel and his Epistles.

20. St. James, first Bishop of Jerusalem, was martyred for the Faith.

21. Jerusalem was destroyed by the Romans.

See Notes: Pentecost, Sanhedrin, Synagogue, Apocalypse.

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Time of Christ: "Pilate's Wife," A Tale of the Time of Christ, by R. T. Haywarden (B. B.).

The First Christians: "Valeria; and other Stories," by Miss Sadlier (P. J. K.).

Martyrs: "The Lives of the Early Martyrs," by Mrs. Hope (P. J. K.). Ch. IV, "St. James the Great." Ch. V, "St. James the Less." Ch. VI, "St. Philip and St. Matthias."

St. John: "John the Beloved," by M. T. Kelly (B. H.). Ch. IV, "The Cenacle." Ch. VII, "Patmos and the Apocalyptic Writings."

"St. John and the Close of the Apostolic Age," by Abbé Fouard (L. G.).

Conversion of St. Paul: "The Four Gospels" (B. B.). Acts, Ch. IX.

"St. Paul and His Missions," by Abbé Fouard (L. G.).

Destruction of Jerusalem: "Lucius Flavus," by J. Spillman, S. J. (B. H.). Ch. L, "The Burning of the Temple."

"Tales of the Early Church," by Rev. J. Freeland (B. B.). Page 70, "The Siege of Jerusalem."

St. Stephen: "The Four Gospels" (B. B.). His Martyrdom, Acts, Ch. VII.

CHAPTER III

THE PRIMITIVE CHURCH

22. St. Peter, the Head of the Church.—St. Peter, appointed by Christ supreme head of the Church, exercised this prerogative from the beginning. He presided over the assembly of the Apostles and disciples when Matthias was chosen in place of the traitor Judas, and on the day of Pentecost he preached the first public sermon to proclaim the new doctrine. His position as the highest authority in the Church is clearly shown at the punishment of Ananias and Sapphira, at the reception of the gentiles into the Church, and at the Council of Jerusalem. The successors of St. Peter in the episcopal see of Rome never ceased to exercise the supreme authority.

23. The Bishops.—In the primitive Church, the Apostles reserved to themselves the supreme direction of the various communities of Christians. As the number of these increased, the Apostles selected some of their disciples to represent them in authority. They consecrated them by the imposition of hands, and gave them power to consecrate others in the same manner. To these successors of the Apostles was given the title of Bishop, which in Greek signifies “overseer”. Soon each of the large congregations was placed under the direction of a bishop. He had the threefold power to administer the sacraments, to teach, and to govern and direct the faithful in all things spiritual.

24. The Priests.—The priests, ordained by the bishop, were his auxiliaries, and labored under his immediate direction. They were his counselors, and they frequently replaced him in teaching the faithful and in offering the Holy Sacrifice.

25. **The Deacons.**—The deacons, inferior in rank to the priests, were charged mainly with the administration of temporal matters. They distributed alms among the needy, instructed the catechumens, and served at the altar. In the name of the bishop they sometimes administered the Sacrament of Baptism and distributed Holy Communion to the faithful.

26. **The Clergy.**—The bishops, priests and deacons constituted the clergy, so named to distinguish them from the body of the faithful, who were called the laity. The clergy were in part supported by the voluntary gifts of the faithful, though many, following the example of St. Paul, who was a maker of tents, gained a livelihood by manual labor.

27. **Christian Doctrine.**—From the beginning, the doctrine of the Church was complete. All the dogmas of faith existed in substance. Their further development was gradually accomplished through the action of the Holy Ghost, who is their author and first cause. Furthermore, the general councils and the Doctors of the Church were instrumental in defining the dogmas, especially when combating the various heresies that sprang up in the course of time.

28. **Principal Authors.**—The ecclesiastical writers of primitive Christianity, who were distinguished for the holiness of their lives, their knowledge, and the purity of their doctrine, are called Fathers of the Church. Those of the first two centuries are styled the Apostolic Fathers, among whom St. Ignatius and St. Polycarp are specially noted.

St. Ignatius, Bishop of Antioch, wrote a number of admirable letters bearing testimony to the Faith, and to the Christian institutions of his time. St. Polycarp, Bishop of Smyrna, was a disciple of St. John. In one of his letters still extant, he instructs the Philippians

regarding Sacred Tradition, calling it the rule of faith and the interpreter of the Scriptures.

29. **Heresies of the First Century.**—Our Savior had plainly foretold that His Church would be disturbed by heretics and false teachers. This prediction was verified from the beginning. The Gospel of St. John, and the Epistles of St. Paul and of other Apostles, contain refutations of errors which the false doctors and teachers of their time tried to impose upon the faithful. One of these heretics was Simon Magus, a native of Samaria. He wished at one time to buy from the Apostles the power to impart the Holy Ghost, but St. Peter rebuked him, saying: "Keep thy money to thyself, to perish with thee, because thou hast thought that the gift of God may be purchased with money." Instead of profiting by the rebuke, Simon became the enemy of the Apostle, and began to teach doctrines opposed to the truths of Christianity. As to morals, he taught openly that there was no difference between good and evil. His followers accordingly led lives of the most revolting profligacy. Other sects appeared at the same time, some emanating from Judaism, others from Paganism.

TOPICAL OUTLINE

22. St. Peter was the supreme head of the Church.
23. The Apostles consecrated bishops to be their successors.
24. The priests represented the bishops.
25. The deacons administered temporal matters.
26. The clergy were supported mainly by the laity.
27. The Church never taught new doctrines.
28. St. Ignatius and St. Polycarp are classed among the Apostolic Fathers.
29. Simon Magus was one of the first heretics.

See Notes: Gentiles, catechumens, dogma.

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"Callista," a Sketch of the Third Century, by Cardinal Newman (P. J. K.).

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Simon Magus: (Simon the Magician) "Pearl of Antioch," by Abbé Bayle (P. J. K.). Ch. X, "The Thaumaturgus and the Magician."

CHAPTER IV

PERSECUTIONS

30. Christ Persecuted in His Church.—The following words of our Divine Savior contain the explanation of the whole mystery of persecution: “If the world hate you, know you that it hath hated me before you. If they have persecuted me, they will also persecute you. Father, the hour is come, glorify Thy Son, that Thy Son may glorify Thee. . . . Holy Father, keep them in Thy name, whom Thou hast given me: that they may be one, as we also are one. I in them, and Thou in me. . . . And I am glorified in them.” Thus forewarned, the Church knew full well that it was not her leaders nor her members that the world persecuted and would continue to persecute to the end of time, but rather that it was Christ Himself who was the object of the world’s malice and hatred. “I in them,” means Christ in His Church. Although gloriously reigning in heaven, Christ was and still is living over again, in His Church, His life of martyrdom.

31. Jewish Persecution.—The first persecution against the Church was that of the Jews. They, who delivered the Divine Master to be crucified, now planned the destruction of His disciples. They forbade them to preach, had them imprisoned and scourged, hunted them down in every town and village, and brought them in chains to Jerusalem. St. Stephen was stoned to death, and St. James the Elder was put to the sword; while St. Peter, the Head of the Church, was thrown into prison. But soon the day of retribution dawned, and the prophecies of Christ were fulfilled in the dreadful destruction of Jerusalem. Thus God punished the first persecutors of the Church.

32. Pagan Persecutors.—The next persecutions were those ordered by the pagan emperors of Rome. During three centuries, known as the “age of martyrdom,” the faithful followers of Christ sealed, with

their life's blood, the eternal truth of His Divine doctrine. Ten emperors are especially mentioned as the chief persecutors of the Christians. They are: Nero, who reigned from the year 54 to 68; Domitian, from 81 to 96; Trajan, from 98 to 117; Marcus Aurelius, from 161 to 180; Septimius Severus, from 193 to 211; Maximin of Thrace, from 235 to 238; Decius, from 249 to 251; Valerian, from 253 to 260; Aurelian, from 270 to 275; Diocletian, from 284 to 305.

33. **Nero.**—Nero, the first named among the persecutors, was noted for his great cruelty and the shameful wickedness of his life. In 64, a great fire destroyed ten of the fourteen districts into which Rome was divided. Public opinion suspected that this destruction was the work of Nero, whose ambition it was to build a new and more beautiful city as a monument to his fame. To cast the odium of this criminal deed upon the hated sect of the Christians seemed to him the most clever evasion. At the same time he sought to gain the favor of the populace by offering them spectacular amusements. He accordingly persecuted the Christians. Some of them were enclosed in the skins of wild animals to be torn to pieces by dogs. Others were crucified, or wrapped in pitch and burned to serve as torches for the illumination of the public games at night. St. Peter and St. Paul suffered martyrdom during this period.

— 34. **Domitian.**—During the last years of Domitian's reign, the Christians, refusing to honor the gods, were persecuted on the plea of atheism. The consul Flavius Clemens, cousin of the emperor, was beheaded, and St. John, the Beloved Disciple, was banished. During the same period St. Andrew was crucified in Achaia. Thus we see that the edicts of persecution caused the shedding of Christian blood not only at Rome but also in other provinces of the empire.

35. **Trajan.**—At the beginning of the second century, Trajan issued an edict extending the law against forbidden societies to the Christians, because they held their meetings in secret. Pliny the Younger, who, as governor of Bithynia, had been persecuting the Christians in that province, reported to the emperor that the number of Christians was increasing rapidly, and that the temples of the gods were deserted. In answer to his inquiries as to the manner of proceeding against the Christians, Trajan sent him the inconsistent reply that they were not to be sought out; but that, if they were accused, the very name of Christian would suffice to sanction their persecution and death. Among the distinguished martyrs of this period was St. Ignatius, Bishop of Antioch. He was brought to Rome to be devoured by wild beasts. Another was the Bishop of Jerusalem, St. Simeon, who, at the venerable age of 120 years, shed his blood for Christ.

36. **Marcus Aurelius.**—Owing to several disastrous wars and to a ravaging pestilence, the popular rage was increased against the Christians, who were held responsible for these calamities because they refused to honor the gods. Thus it came to pass that the reign of Aurelius was marked by great cruelties perpetrated against the faithful followers of Christ. St. Polycarp, Bishop of Smyrna, was burnt to death by order of the proconsul of Asia. St. Justin was martyred at Rome. At Lyons St. Pothinus and a large number of his flock obtained the crown of martyrdom.

37. **Septimius Severus.**—During the reign of Severus, at the beginning of the third century, the wonderful growth of the Church filled the various rulers with apprehension, and the persecutions began to assume a universal aspect. At Lyons the bishop, St. Irenaeus, and several thousand Christians, gave glory to God by their heroic martyrdom. The account of the martyrdom of Saints Perpetua and Felicitas and their companions at Carthage is a glorious testimony of the courage and constancy of the early Christians.

38. **Maximin of Thrace.**—After the death of Severus (211), the Church enjoyed a period of rest from active persecution. In 235, Maximin, who had murdered his predecessor, planned to destroy Christianity by issuing an edict against all the bishops of the Church; but his reign was of short duration. At this time, however, much Christian blood was shed in Asia Minor, where destructive earthquakes aroused the popular rage against the Christians.

39. **Decius.**—Excepting the short persecution under Maximin, the Church had been blessed with nearly forty years of tranquillity, during which she had spread with wonderful rapidity; but the storm of persecution was soon to burst anew upon the Christians. Decius, aware of the fact that the vast Roman Empire was rapidly falling into decay, determined to re-establish its former splendor by one supreme effort. To attain this end he deemed it necessary to bring the Christians back to the national religion, the worship of the gods. Those who refused were mercilessly put to death. Although this persecution lasted but one year, there were many who denied the Faith. On the other hand, great was the number of heroic Christians who suffered and died for Christ and His holy religion. Among these were Pope St. Fabian, St. Alexander, Bishop of Jerusalem, St. Agatha of Sicily, and St. Apollonia of Alexandria.

40. **Valerian.**—During the early part of Valerian's reign, the Christians were not molested. In 258, however, this emperor issued an edict of persecution against the clergy and the Christian nobility, confiscating their property in order to replenish the public treasury. The Popes St. Stephen and St. Sixtus III, and the deacon St. Lawrence were martyred at Rome.

41. **Diocletian.**—With the view of upholding and strengthening the Roman Empire, Diocletian made Maximian the ruler of the West with the title of Augustus, but he himself remained the supreme head of the State as Emperor of the East. He also appointed

two Caesars with the right of succession to the imperial throne. These were Galerius in the East and Constantius in the West. About the year 303, at the instigation of Galerius, Diocletian inaugurated the fiercest of all the persecutions, and shed streams of Christian blood. Among the martyrs were the Theban Legion with their general St. Maurice in Switzerland; and at Rome St. Sebastian, captain of the imperial guard, St. Agnes, and the Popes St. Marcellus and St. Marcellinus.

42. The Edict of Milan.—Diocletian and Maximian resigned in 305, and the imperial power devolved upon Galerius and Constantius Chlorus. In the following year the latter was succeeded by his son Constantine, who was favorable to the Christians. Galerius, however, continued the persecution until 311, when he was stricken with a loathsome disease. He then issued an edict of toleration, in the hope of being relieved of his terrible sufferings, but he soon died a miserable death. In 313 Licinius, the Emperor of the East, and Constantine, issued at Milan the famous joint edict of tolerance, whereby freedom in the exercise of religion was granted to Christians and to all others. Besides, it ordered the restitution of churches and of all other ecclesiastical property that had been confiscated from the Christians during the persecutions.

43. The Catacombs.—The oldest Christian cemeteries of Rome, called Catacombs, date back to Apostolic times. They are subterranean excavations, consisting of a net-work of intersecting galleries extending in various directions, outside the walls of the city. The sides of the galleries are lined with tiers of tombs, mostly rectangular in shape; some are arched and vaulted. Into these tombs the bodies of the dead were deposited after being wrapped in linen winding sheets. During the days of persecution, the Catacombs were the sole burial places of the Christians. At times they likewise served as meeting places for the celebration of the Eucharistic mysteries. On this account some

of the galleries were widened, and chapels were excavated, which were decorated with engravings, monuments and mural paintings or mosaics. In these subterranean sanctuaries, the clergy and the faithful gathered to commemorate the anniversaries of the departed, and to celebrate the feasts of the holy martyrs.

The Roman Catacombs furnish most valuable information regarding the history of the primitive Church. Their monuments, paintings, sculptures and inscriptions constitute the most precious archives of her history during the first three centuries of her existence. They illustrate the life and customs of the first Christians and the teachings of the early Church; they give us a truthful account of the sufferings and death of the martyrs; and, above all, they furnish ample proof of the identity of their faith with our own.

44. The Number of Martyrs.—It is impossible to determine, even approximately, the great number of Christians who suffered and died for the Faith. Eusebius of Caesarea, speaking of the martyrs of the last persecution, says: "Those who bore witness to Christ are numbered by thousands." St. Cyprian writes that "the blood of the martyrs flowed in torrent"; and this life-blood of the martyrs, according to the memorable words of Tertullian, "was the seed of Christians". The grace of God, which visibly sustained the heroic constancy of the martyrs amid the most excruciating torments, likewise aroused the enthusiasm of the faithful Christians. It led back to penance the timid apostates, and inspired the fanatical pagans with respect and admiration for the sublime religion of Jesus Christ. Thus God, Who founded the Church, sustained her in her infancy, and thus shall He ever protect her through all the ages, according to the promise of Jesus Christ: "I am with you at all times, even to the consummation of the world."

45. **Martyrdom: Its Meaning to the Church.**—The “age of martyrdom” was a part of God’s eternal plan for the establishment of His Church. Persecution and martyrdom produced the very opposite effect to that intended by the enemies of the cross. Far from destroying the New Law, which was to regenerate the world in Christ, the combined powers of earth confessed themselves conquered by the heroic patience and courage of the martyrs, and bowed their heads in humble submission to the triumphant Cross of the Savior.

TOPICAL OUTLINE

30. Christ Himself is the real object of persecution.
31. The Jews were the first persecutors.
32. The pagan emperors continued the persecutions.
33. Nero amused the people by torturing the Christians.
34. Domitian accused the Christians of atheism.
35. Trajan considered them a secret society and therefore a menace to the State.
36. Marcus Aurelius yielded to the public rage.
37. Septimius Severus was apprehensive of the Church’s growth.
38. Maximin of Thrace issued an edict against the bishops.
39. Decius tried to re-establish the national religion.
40. Valerian attacked the clergy and the nobility.
41. Diocletian began the last general persecution.
42. Constantine granted liberty of conscience.
43. The Catacombs tell us the history of the martyrs.
44. The number of martyrs cannot be accurately determined.
45. Martyrdom leads to the triumph of the Cross.

See Notes: Atheism, proconsul, mosaics.

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CHAPTER V

INTERNAL LIFE OF THE CHURCH

I. ORGANIZATION

46. Primacy of the Pope.—From the days of St. Peter, the Church of Rome was held in the highest esteem by all the congregations of Christendom. The popes, that is, the bishops of Rome, were universally honored and revered. They were consulted by all the churches of the empire. They rendered final decisions concerning controverted questions, and determined the lists or canons of the inspired books. Even heretical teachers went to Rome to seek the approval of the popes for their erroneous doctrines.

47. Episcopal Supremacy.—In the various cities, the churches had at their head a bishop who was assisted by priests and deacons. The bishop presided at the public prayers and at the teaching of religion. All questions of doctrine, of liturgy, of penance and of reconciliation were decided by him. He likewise authoritatively determined upon the admission of candidates to holy orders, and decided which widows and consecrated virgins were to be enrolled among the deaconesses.

48. Minor Orders.—The synod of Neocaesarea determined the number of deacons in each church to be seven. However, there were several minor orders which materially relieved the deacons of many lesser functions. Thus there were subdeacons, acolytes, exorcists, lectors and porters.

49. Parishes, Dioceses, Metropolitan Sees.—At the close of the third century, the bishops began to place priests in charge of the ever-increasing number of churches in the smaller towns. Thus the parish originated. The diocese was formed by uniting several parishes under the jurisdiction of one bishop. As the Church expanded, new dioceses were formed, and the

original one, which, as a rule, was established either in or near the metropolis of the country, was called the metropolitan see.

50. **Provincial Councils.**—To insure the unity and to facilitate the co-operation of these various diocesan groups, provincial councils were held from time to time under the presidency of their respective metropolitan bishops. In these councils were discussed questions relating to the celebration of Easter and to the baptism of heretics, and, in general, all topics pertaining to Christian practices and to ecclesiastical discipline.

II. DISCIPLINE AND WORSHIP

51. **The Sacraments.**—In Apostolic times those who confessed the Divinity of Jesus Christ were baptized without delay. From the beginning of the second century, however, adults who desired to receive baptism were first instructed in the Christian doctrine. During the time of this preparation, which often lasted two years, they were known as catechumens. The baptism of catechumens was reserved to bishops, who administered the sacrament with great solemnity on Holy Saturday and on the eve of Pentecost. Baptism was ordinarily conferred by a triple immersion; the sick and infirm, however, were often baptized by infusion or aspersion. The Sacraments of Confirmation and Holy Eucharist were then administered to the newly baptized.

The sick received the Sacrament of Extreme Unction as prescribed by the Apostle St. James in the fifth chapter of his Epistle. The Sacrament of Holy Orders, with its different degrees of deacon, priest, and bishop, was conferred by the bishop. Matrimony, which St. Paul designates "a great sacrament in Christ and in the Church", was solemnized during the Holy Sacrifice.

52. **Penitential Discipline.**—During this period, the faithful began to fast during Lent, breaking their fast only after vespers. This constituted the common or

general penance. For the remission of sins, however, the Church from the earliest times required the private confession of sin. Public confession was not of obligation except for certain grave and notorious crimes.

53. Liturgical Discipline.—The celebration of Holy Mass was the principal act of Christian worship. At first it took place in the evening and was followed by a fraternal repast. Later on Holy Mass was celebrated in the morning, and the faithful received Holy Communion fasting.

The Divine service was divided into two parts: the Mass of the Catechumens, comprising the singing of psalms, the reading of the Scriptures by the reader or the deacon, and the sermon or instruction given by the bishop; and the Mass of the Faithful, which consisted in the celebration of the Divine Mysteries. The bishop consecrated the bread and the wine, being assisted at the altar by the priests and the other members of the clergy. The faithful received Holy Communion under both forms as often as they attended Holy Mass, that is, daily.

The vestments that the officiating clergy used exclusively at the Holy Sacrifice were similar in form to the dress ordinarily worn at that period; but the material was of a better and more costly grade. With the exception of certain parts chanted by the cantor or the clergy, the faithful sang the psalms and the sacred hymns. The sign of the cross, the use of holy water, and the veneration of the saints and their images were common practices of devotion among the primitive Christians.

III. EARLY HERESIES

54. Their Nature and Refutation.—Our Savior had foretold that His Church would always be persecuted. External persecution had not yet ceased, when deadly heresies arose from within. The devil, unable to crush the Church, aimed at corrupting her Faith, and breaking up her unity. There had, in fact, been heresies from the beginning; such as those of the Ebionites and

Cerinthians, the Simonians and the Nicolaites. After these the Gnostics spread their dangerous teachings. They claimed that matter was the source of all evil, and that to purify human nature, contaminated by contact with matter, Christ came upon earth, assuming an apparent body incapable of suffering and death.

Besides Gnosticism, other heresies sprang up. Thus Montanus taught doctrines opposed to the mildness and tenderness of the Gospel. The eloquent and intrepid Tertullian was perverted by this heresy. Mani, the founder of the Manichaeans, broached the impious doctrine that there were two eternal principles, one supremely good, and one thoroughly evil.

These various errors were combated and refuted by the Apostles St. John, St. Paul and St. Jude, by the first disciples of the Apostles, and by the earliest Fathers of the Church, all of whom kept special watch lest the true teachings of the Church should be in the least degree changed or tainted by these absurd opinions.

IV. LITERATURE

55. Christian Apologists.—The triumph of the Church was as signal in the field of literature as in the amphitheatre. In the second and third centuries, learned Christian men addressed writings to the emperors, proving the falsehood of the accusations made against Christianity. They answered the different charges brought against the followers of Christ by referring to the innocence of their lives, their observance of the Roman laws and customs, and their payment of the taxes imposed by the emperors. These writers are known as *Apologists*.

56. St. Justin.—The earliest two apologies that have reached us are those of St. Justin. He prefixed his name to these works, and addressed them to the Emperor Antoninus and his two sons, about the year 148. These apologies are valuable, not only as a

defense of religion, but as a record of many points of Faith, and of early Christian practices. St. Justin was surnamed "The Philosopher," because he had passed many years in the schools of pagan philosophy, seeking in vain for that truth which he finally discovered in the Christian Church. He wrote several books on religion, and at length sealed his testimony with his blood. He was beheaded at Rome about the year 166.

57. **St. Irenaeus.**—St. Irenaeus of Asia Minor, a disciple of St. Polycarp, came to Gaul about 160. He helped to found the Church of Lyons, and became its second bishop. In his writings he was a most formidable enemy of Gnosticism. In his famous "Treatise Against Heresies" he develops most remarkably the doctrine of the characteristics of the Church of Jesus Christ, and the importance and great value of Christian Tradition. He is the first theologian of the infallibility of the Church. He died for the Faith in the year 202.

58. **Clement of Alexandria.**—Clement was a priest and a teacher in the renowned Christian academy at Alexandria. The pagans themselves praised his wonderful knowledge and took pleasure in attending his lectures. He converted many to Christianity by contrasting the sublimity of the Christian doctrine with the infamous practices of Paganism.

59. **Tertullian.**—Tertullian lived at Carthage in Africa. First a lawyer and afterwards ordained priest, he was a man of great eloquence and ability, and of varied knowledge. He defended Christianity with talent and energy against the attacks of pagans, Jews and heretics. Unhappily, for want of true humility, he fell into errors. He died about the year 220.

60. **Origen.**—Origen, the successor of Clement in the professor's chair at Alexandria, won for himself immortal fame by the great number of his writings. He was remarkable for his ardent zeal for Christian truth and for his great fund of knowledge. He died

from the effects of imprisonment and torture under the Emperor Decius in the year 249.

61. **St. Cyprian.**—St. Cyprian was bishop of Carthage. He won the crown of martyrdom during the persecution of Valerian (258). In his work entitled "The Unity of the Church," he compares the Church to the seamless gown of Christ. Moreover, he says: "Out of the Church there is no salvation; he cannot call God his father, who does not recognize the Church as his mother."

TOPICAL OUTLINE

I

46. The Pope of Rome was always the primate of the Church.

47. The bishops were the heads of the dioceses.

48. The minor orders supplemented the functions of the deacons.

49. The parishes were grouped into dioceses, which were subject to the metropolitan see.

50. The provincial councils decided all important questions.

II

51. The sacraments were administered by the clergy.

52. The Lenten fast constituted the general penance.

53. At Mass the bishop consecrated, and the people received Holy Communion.

III

54. The Church refuted heresy from the beginning,

IV

55. The primitive Church had its Apologists.

56. The earliest apologies still extant are those of St. Justin.

57. St. Irenaeus wrote the famous "Treatise Against Heresies."

58. Clement of Alexandria, gifted with wonderful knowledge, converted many.

59. Tertullian was an eloquent defender of Christianity.

60. Origen defended Christian truth by numerous writings.

61. St. Cyprian wrote "The Unity of the Church."

See Notes: Liturgy, Vespers, Ebionites, Cerinthians, Simonians, Nicolaites.

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SUPPLEMENTARY CHAPTER A

RAPID SPREAD OF CHRISTIANITY

62. **Its Causes.**—During the first three centuries, the Christian religion spread with wonderful rapidity in Europe, Asia and Africa. This remarkable extension of the Kingdom of God upon earth was due to various causes. Its external causes have already been referred to; namely, the skepticism of the higher classes of society towards mythology, and their yearning for a religion that would satisfy the needs of their minds and hearts; the union under the Roman scepter of all the civilized nations bordering on the Mediterranean Sea; and the general use among them of the Greek language, whereby universal peace, constant friendly intercourse, and the development of commerce were fostered. The supreme and final cause, however, lay in the invincible power of Christian truth and the exalted purity of Christian doctrine, exemplified by the piety and the holiness of the first Christians, by their indomitable patience in sufferings and persecutions, and by the heroic courage displayed in their martyrdom, along with the astounding miracles which Almighty God wrought in their favor.

63. **The Obstacles.**—The pagans, in general, despised the Christians. Besides, they had a number of gods whose worship was sanctioned by the decrees of the Roman Senate, whereas the Christian religion held that the gods of Rome were false, and that the Almighty was the only true God, whom all must worship.

The Christians were accused of horrid crimes, perpetrated at their secret nightly meetings, and were decried as the enemies of the nation, whose destruction they were secretly planning. They were designated as atheists for refusing to worship the gods. The pagan priests, the philosophers and even the Jews labored unceasingly to arouse the hatred of the people

against the Christians. All public calamities, such as floods, epidemics, earthquakes and the like, were laid to the charge of the Christians, and were said to be sent by the gods as a punishment for their "impiety".

The Roman emperors persecuted the Christians and sought to destroy the "hated Sect" not only for the purpose of satisfying the public rage, but also because the Christians refused to honor them as gods. They were therefore proscribed as a menace to the welfare of the empire.

64. The Fact.—The universal establishment of the Church of God in the midst of a pagan world is an incontestable fact, and one of the greatest proofs of its Divine origin.

In the second century, St. Justin affirmed: "There is no people, neither among the barbarians nor the Greeks, nor any other tribe, where prayers and thanksgivings are not offered to God in the name of Christ crucified."

At the beginning of the third century Tertullian, addressing the magistrates of the empire, said: "We are but of yesterday, and already we fill your cities, your islands, your castles, your councils, and your camps, the Senate and the royal palace; we leave you naught but your temples. If we were to withdraw from the empire, you would shudder at the view of your solitude."

65. The Divine Origin of the Church.—It pleased God to show that the Church is the work of His hands, by establishing it despite all obstacles. The new religion humbled human reason by the depths of its mysteries, and thwarted human passions by the strictness of its laws. If we consider the state of those to whom it was preached, the position of its preachers, the claims made by men of low condition on a generation so proud and disdainful and so corrupted, we feel that, had "this work been of men", it must have come to naught. On the wreck of the older civilization arose a new society, the foundations of which were

laid in martyrdom during three hundred years of almost continual persecution. The acts of the martyrs furnish the proof that the religion for which men suffered and died is a Divine religion, and that men did not build what man was powerless to overthrow. The Church subsisted then, as she has subsisted ever since, without earthly support, notwithstanding all human opposition; and having thus survived the overthrow of all her enemies, and being still strong, unchanged, and unchangeable, she can have none but God as her Author.

Suggestion: It may prove a profitable exercise to let pupils write the topical outline of the chapter.

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SECOND PERIOD

FROM CONSTANTINE TO CHARLEMAGNE (313-800)

CHAPTER VI

SPREAD OF CHRISTIANITY

I. THE CHURCH AND THE ROMAN EMPERORS

66. **Constantine the Great.**—Amid the fiercest and most general persecution, God decreed the triumph of His Church over the powers of the world. By the Edict of Milan, Christianity at last secured legal recognition in the Roman Empire. In consequence of this edict the Church enjoyed all the political rights and privileges which the pagan religion had previously possessed. Thus Constantine granted to the clergy immunity from all public services, the right to accept legacies, to celebrate the Sunday, and to grant liberty to slaves in the churches (right of sanctuary).

After his memorable victory over Licinius, Constantine became the sole master of the Roman Empire. He chose Christians to fill the highest offices in the State, erected the magnificent Church of the Apostles in Constantinople, and began the erection of St. Peter's Basilica at Rome (323). His most magnificent work was the Church of the Holy Sepulchre at Jerusalem, which was solemnly dedicated in 335. St. Helena, the mother of Constantine, aided by St. Macarius, Bishop of Jerusalem, succeeded in discovering the True Cross of our Savior not far from the place of the crucifixion.

67. **Sons of Constantine.**—After the death of Constantine (337), his three sons carried on his work,

though with far less toleration. Constantius ruled as sole monarch for ten years after the death of his brothers Constance and Constantine II. He favored Arianism whilst endeavoring to uproot Paganism. But with the advent of his successor, another attempt was made to revive the customs and the religion of pagan Rome.

68. **Julian the Apostate.**—Though educated in the Christian religion, Julian, the cousin of Constantius, had long been secretly attached to Paganism. Upon ascending the throne, he resolved to restore pagan worship. He suppressed all privileges granted to ecclesiastics, plundered the churches, destroyed the tombs and shrines of the saints, and scattered the holy relics to the winds. In order to falsify the words of Christ he made an attempt to rebuild Jerusalem and the Temple. But God, who orders all things for the accomplishment of His adorable will, frustrated his plan. When the laborers, mostly Jews, had removed the old foundations, fire burst forth from the earth and dispersed the workmen. Many Jews and pagans were thereby led to recognize the Divinity of our Lord and sought admission into the Church. Julian himself perished miserably in an expedition against the Persians. His death was generally regarded as a judgment of God, who with special providence kept watch over the destinies of the Church.

69. **His Successors.**—The successors of Julian were Christian emperors, who restored to the Church the rights and privileges of which she had been so unjustly deprived. At the same time they labored to stamp out all pagan worship. In 391, Theodosius the Great caused all the temples of the gods throughout the East to be closed. In the West, Paganism still existed, though it was confined almost exclusively to the villages and towns. (Whence the name pagan, from *paganus*, signifying a villager or peasant.)

II. FALL OF THE ROMAN EMPIRE

70. Cause of the Decay.—By failing to perform the duties imposed upon them by God, nations as well as individuals become guilty of sin and therefore deserve punishment. In the designs of Providence, Rome was to use her world-wide power to facilitate the spread of Christianity among the nations. Far from complying with this mission, she hampered the growth of the Church in every possible way, and sank into an ever-increasing corruption. The former proud mistress of the world was now to be humbled by the hordes of barbarians that like a threatening cloud had for years menaced Rome.

71. Barbarian Invasions.—From about the year 400 we may date those barbarian inroads that eventually caused the downfall of the Western Empire, thereby preparing the way for the modern European monarchies. These hordes of uncivilized tribes came from the inhospitable regions of northern and eastern Europe and overran the southern countries in search of plunder and of fairer lands, spreading carnage and devastation on all sides, as they passed through Italy, Gaul and Spain.

During the reign of Honorius, the terrible Alaric, king of the Visigoths, swept over Italy and covered it with ruins. Rome was taken by storm, sacked and pillaged. Under Valentinian III, Attila, king of the Huns, advanced upon Rome, then rising from the ruins left by Alaric. At this juncture Pope St. Leo went out to meet him and induced him to withdraw his troops from Italy. Three years later St. Leo met the Vandal king Genseric, bent upon the destruction of Rome, and prevailed upon him to forego all bloodshed, torture and destruction; but the barbarian king permitted his horde to plunder the city during twelve days. An immense amount of booty was secured, and thousands of the inhabitants were carried off into captivity.

72. Fall of the Empire.—In 476 Odoacer, king of the Heruli, speaking in the name of the barbarians generally, demanded two-thirds of the soil of Italy. Upon the refusal of Romulus Augustulus, the last of the Western emperors, he took Ravenna, exiled the youthful emperor into Campania, and assumed the title of King of Italy. The remaining provinces became the prey of the invading hordes. All were eager to share the spoils of the great nation which had pent them up so long in the solitary forests of the frozen North.

Thus ended the mightiest empire the world had ever seen, having lasted about 1228 years from the time of its foundation by Romulus. In the world's history, other kingdoms and empires have sprung into existence, have flourished and decayed; but there is one kingdom that knows no decay—the Church of God, founded upon the Rock of Peter, and destined to last until the end of time.

73. The Church and Barbarism.—The Church was the first to succeed in subduing and pacifying these powerful, but rude and uncultivated nations, whose descendants are now the inhabitants of civilized Europe. It was the Church that taught them to understand and to love peace and civilized life, and trained them in knowledge and in the arts of industry. The Catholic Church alone defended, preserved, and rescued, from amid the general wreck caused by these incursions, the remains of all that civilization, literature, arts and sciences had brought to such perfection in ancient Rome. And when we see these barbarous people transformed into gentle, peaceful tillers of the soil, clearing the forests, laying out roads, building bridges, founding towns and cities, cultivating the arts and sciences, we see but the result of the tact, the wisdom, and the influence of the Church. It is an indisputable fact of history that the Catholic Church, through the energy and piety of her bishops, missionaries and monks, established social and political order, education, liberty, prosperity and morality upon the

ruins of the ancient Roman Empire, and thus saved Europe from lapsing into barbarism, idolatry, and superstition.

III. PROGRESS OF RELIGION IN THE WEST

74. The Visigoths.—The Visigoths, or Western Goths, were the first to embrace Christianity. In the course of their wanderings they had come to Constantinople, where many were converted to Christianity by the heretical Arians. This heresy clung to them even after they had continued their wanderings through Greece and Italy, and had finally settled in Gaul and Spain, about 419. At the end of the sixth century, however, the conversion of their king Recared to the Catholic Faith was followed by that of a great number of his people.

75. The Franks.—In the fifth century the Franks began their migration from the country lying north of the Rhine, and established themselves in northern Gaul. Gradually forcing the Visigoths to the south, they finally compelled them to cross the Pyrenees. Clovis, king of the Franks, having married Clotilda, a Christian princess of Burgundy, was converted and baptized by St. Remigius, bishop of Reims. The Franks followed the example of their king. The glad tidings thereof diffused joy throughout Christendom, more especially because all other Christian rulers of that time were adherents and protectors of the Arian heresy.

76. The Britons.—The Gospel was preached in Britain during the second century. In the beginning of the third, Tertullian numbers among the conquests of the Gospel "Britain, unconquerable by the Roman arms, but reduced to the obedience of Christ". In Britain, the Christians were persecuted under the Roman Emperors Diocletian and Maximianus, during which time St. Alban received the martyr's crown. In the fourth century the heresy of Pelagius made great progress in Britain. Gildas tells us that "the Britons

were always itching for novelties and changes", and that "every heresy found patronage among them". Next came the invasion of the idolatrous Saxons, then the ravages of the Danes and others, so that the Faith was almost extinguished. Its torch was kept dimly burning only in the mountainous parts of Wales.

In 596 Pope St. Gregory the Great sent Augustine, a Benedictine monk, with a number of missionaries of the same order, to labor at the conversion of Britain. King Ethelbert of Kent, who was then at the head of the Anglo-Saxon Heptarchy, had married Bertha, the Catholic daughter of Caribert, king of the Franks. On this account he was well disposed towards the missionaries, and, yielding to the power of grace, was baptized together with a great number of his subjects. St. Augustine became the first archbishop of Canterbury; and soon after, the bishoprics of London and York were established. About the year 660 the Seven Kingdoms were converted, and the two metropolitan sees of London and York were each the center of a dozen suffragan bishoprics. Schools and monasteries soon flourished in great numbers.

77. Ireland.—Ireland was converted by St. Patrick (432), who founded the bishopric of Armagh, established convents and flourishing schools, and led the entire nation into the one fold of Christ. Owing to the great number of virtuous persons whose holy lives gave glory to God and added such lustre to the Catholic Faith, Ireland has merited to be called the "Isle of Saints". Its people were the missionaries and the monks of barbarian times. Issuing from the sanctuaries of their ancient abbeys, the Irish apostles went forth to the conquest of souls in France, in Italy, and in Spain. One of these missionaries from Ireland was St. Columba, who went to Scotland in 565, and at his death left the whole country Catholic.

78. Germany.—In Germany, the country along the Rhine was the first to receive the light of the Gospel. As early as the year 150, Christian congregations were

in a flourishing condition; and when in the year 336 St. Athanasius, the exiled Bishop of Alexandria, came to Germany, he found bishops in Strassburg, Cologne, Speyer, Worms and Trier. In South Germany, too, on the banks of the Danube, the Cross was firmly planted at a very early period, and the soil was consecrated by the blood of numerous martyrs.

The invasion of the Huns, Allemanni, and other barbarous tribes had well-nigh destroyed the Church in Germany; but, in order to restore and re-establish the Faith, God raised up a zealous and holy missionary, St. Winfrid, better known as St. Boniface, who became the Apostle of Germany. Having entered upon his missionary labors, first in Friesland, Thuringia, and among the Hessians, he afterwards preached in Bavaria, then in the countries along the Rhine, and even in France. At the age of 75, he undertook a second mission into Friesland, where he received the crown of martyrdom.

IV. THE EASTERN CHURCH

79. The Church in Asia.—A rich and abundant harvest sprang up in Asia from the seed sown by Christ and His Apostles. During the first three centuries Antioch, Tyre, Ephesus and Smyrna were flourishing gardens in the Church of Christ. Christian piety, morals and knowledge spread throughout every quarter of western and southern Asia. Most of these Eastern nations, however, gradually forgetting how much they were indebted to the Gospel, began to look upon the maxims of Christianity as an intolerable burden. The visitations of Divine Justice soon fell upon these ungrateful people. The first heavy blow of retribution came from the hands of the Persian kings, who, during a period of three hundred years (till 620) persecuted the Church of Asia with fire and sword.

80. The Church in Africa.—In Africa, the Gospel reached Abyssinia during the reign of Constantine. Edesius and Frumentius were Christian Greeks living

in Tyre. When still mere boys they accompanied an uncle on a voyage to Abyssinia. Stopping at one of the harbors on the Red Sea, their ship was taken by the people of the neighborhood, who massacred the entire crew, sparing only the two boys. These were carried as slaves to the king of Axum, in Abyssinia. The great influence which they acquired here they used in furthering the interests of Christianity. Edesius eventually returned to his native city and was ordained priest. Frumentius had accompanied him as far as Alexandria, and, upon being consecrated bishop by St. Athanasius, returned to Abyssinia and preached the Gospel with great success. Abyssinian tradition credits St. Frumentius with the first Ethiopian translation of the New Testament.

81. **Islamism.**—Having thus far traced the wonderful progress and development of the Church, we are now brought to face another religious power, which sprang up in the East, and which destroyed a great part of the work that had been accomplished for the salvation of the human family. Mohammed, a clever impostor, born at Mecca in Arabia in 570, was the founder and the moving spirit of a new sect. At the age of forty he declared himself inspired by God, and began to spread a new religion, a compound of Judaism and Christianity, with an admixture of notions peculiar to pagan Arabia. He denounced the idolatry of his countrymen, stating that there is "but one God, and that Mohammed is his prophet". Being persecuted by his neighbors, he fled with some of his followers to Medina, in 622. This is called the Hegira, or Flight of the Prophet, a period that marks the beginning of Arabian chronology, and the time from which the Mohammedans date their religion. Mohammed's religious system, known as Islamism, was embodied in the Koran, the sacred book of his followers. By force of arms, Islamism spread rapidly over western Asia, whence it reached Spain through the emigration of the Arabs.

Since the rise of Mohammedanism, Asia has continued to be a decayed branch fallen from the Christian tree of life; and whereas the Apostles conquered the world by imposing a restraint upon human passions and allowing themselves to be put to death in defense of their faith, Mohammed succeeded in spreading his doctrines by giving full scope to every passion, and by slaying those who refused submission to these doctrines.

TOPICAL OUTLINE

I

66. Constantine granted civil and religious liberty to the Church.
67. The sons of Constantine favored Arianism.
68. Julian endeavored to restore Paganism.
69. The successors of Julian labored to abolish pagan worship.

II

70. The Roman Empire was unfaithful to its mission and fell into decay.
71. Barbarian hordes overran Europe.
72. Odoacer, becoming king of Italy, put an end to the Roman Empire.
73. The Church subdued and civilized the barbarians.

III

74. The Arian Visigoths were converted to the Faith.
75. St. Remigius baptized Clovis and converted the Franks.
76. Britain almost lost the Faith, then was reconverted.
77. Ireland became the "Isle of Saints", and sent missionaries abroad.
78. St. Boniface was the Apostle of Germany.

IV

79. The Church in Asia flourished and decayed.
80. St. Frumentius preached the Gospel in Africa.
81. Mohammed established Islamism in Arabia.

See Notes: *Sanctuary*, *Gildas*, *suffragan*.

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CHAPTER VII

INTERNAL LIFE OF THE CHURCH

1. CONSTITUTION AND ORGANIZATION

82. The Pope.—The primacy of the pope during this second period is clearly shown by the following facts: The Roman pontiffs followed each other in direct succession from the time of St. Peter; heretics as well as Catholics appealed to the pope as to the supreme tribunal; the ecumenical councils were in all cases presided over by the papal legates; the popes confirmed the election of bishops, or even deposed them in case of necessity; and finally, the primacy of the Bishop of Rome has ever been the positive teaching of the Doctors and of the Councils of the Church.

83. The Patriarchs.—The Council of Nicaea (325) recognized and approved of the superior rank enjoyed by the churches of Alexandria, Antioch and Rome. In 381 the council held at Constantinople decreed a similar privilege in favor of that city, which was then the new capital of the empire. In 451 the Council of Chalcedon gave the title of “patriarch” to the bishops of these four episcopal sees, and to the Bishop of Jerusalem as well. It then became the privilege of the patriarch to confirm the election of bishops, and to approve of their consecration, to convoke and to preside at certain councils, and to receive appeals against metropolitan bishops.

84. The Bishops.—The Nicene Council decreed that the bishops of a province should elect every new bishop, and that this election should be confirmed by the metropolitan. By way of concession, however, the emperor and the people were permitted to intervene. Thus in the East, Justinian I allowed the most important citizens to cast a vote in electing their bishop. This intervention of the State in matters purely ecclesiastical was even more marked in the West. The Synod of Orleans (549), in France, granted

the king the privilege of confirming the election, whilst in Spain, among the Visigoths, the choice of the bishop was confided to the king and to the Archbishop of Toledo. In Italy, Theodoric the Great, upon the death of Pope John I, named Pope Felix IV, and placed him, without further formality, upon the Chair of Peter. This manner of interference in the rights of the Church was open to serious abuse, as we shall see in the sequel.

85. **The Clergy.**—In the fourth century, after the conversion of the Emperor Constantine, the Church grew so rapidly, that, besides the bishop's church in the chief city, many other congregations were formed in the surrounding country and entrusted to the priests, who then became pastors. These were placed in charge of separate churches with full power to conduct Divine service and to exercise the care of souls, but always in the name of the bishop. At the time of the Council of Chalcedon (451) such "parishes" existed everywhere.

86. **Ecumenical Councils.**—During this epoch of great doctrinal crises, the life of the Church manifested itself by a number of general conventions known as Ecumenical Councils. The first eight general councils were held in the East for the purpose of shielding the Church from the evils brought upon her by various heretics, beginning with Arius and ending with Photius.

In these councils, held at various times at Nicaea, Constantinople, Ephesus and Chalcedon, the whole Church was represented, the bishops in general being invited to attend. Owing to the difficulties of travel, the popes could not be present at these councils in person; but they were represented by their legates. These presided over the deliberations, and it was through them that the popes signified their assent to the decrees of the councils. After being formally ratified by the popes, the decrees were gathered together into a code known as the Collection of Canons, the basis of present canon law.

II. DISCIPLINE AND WORSHIP

87. **Ecclesiastical Celibacy.**—The Council of Nicaea forbade all deacons, priests and bishops to marry after their ordination. The Emperor Justinian made this point of Church discipline a law of State. Pope Leo I extended the law to all who received the ordination to the sub-deaconship.

One of the greatest advantages resulting from this law was the facility afforded the missionaries for traversing, unhampered by family ties, the then unsettled country, intent only on bringing the light of Faith to the barbarous tribes inhabiting almost inaccessible forest recesses.

88. **The Sacraments.**—(a) The Sacrament of Baptism was administered in the baptisteries, on the vigils of Easter and Pentecost. Among the ceremonies attending its administration were: the “insufflation” after exorcism; the sign of the cross upon the ears, the forehead and the breast; the salt placed upon the tongue; the renunciation of Satan, and the recitation of the Creed and the Lord’s Prayer. As a number of persons, through prejudice or indifference, preferred to postpone the reception of the sacrament until the hour of death, the Church protested against this practice, and ordered the baptism of infants shortly after their birth.

(b) In the East there prevailed the custom of administering the Sacraments of Confirmation and of Holy Eucharist immediately after baptism; but later on, the reception of these two sacraments was deferred until the recipients attained maturer years.

(c) At the beginning of this period, Holy Communion was received very frequently. St. Augustine tells of the faithful communicating weekly and even daily. However, Constantine’s conversion brought a number of merely nominal Christians into the Church, and this laudable custom soon ceased to be the general rule.

(d) The practice of making public confession of sin was entirely suppressed, and secret sacramental confession, which has been the practice of the Church from the earliest days, was used exclusively. At the same time, the use of indulgences became more and more frequent.

(e) The Sacrament of Extreme Unction could not be administered except with oils previously blessed by the bishop.

(f) The Sacrament of Matrimony took place in the presence of the bishop or the priest, during the Holy Sacrifice of the Mass.

(g) The Sacrament of Holy Orders was conferred with special rites and ceremonies. In the early Roman Church the sacred orders were conferred upon deacons, priests and bishops amid a great concourse of clergy and people. The candidates were summoned by name at the beginning of the solemn Mass. Anyone objecting to a candidate was called upon to state his objections without fear. Before the Gospel the candidates were presented to the pope, and the entire congregation recited the litanies. The pope then laid his hands upon the head of each candidate and recited the prayer of consecration. Later on, other ceremonies were added. The hands of the deacon, and the head and hands of priests and bishops, were anointed with holy oils.

89. **Liturgical Discipline.**—(a) **The Holy Mass.**—The portions of the Epistles and Gospels to be read at the Mass were determined for the various feasts. The reading of the sacred text was followed by an explanation or sermon given by the bishop. The essential and central point of the Mass was always the Consecration. It was preceded by the offerings made by the faithful, consisting of wine, bread, oil and incense. At a later date the offerings were replaced by a contribution in money, wherewith the requisites for the Holy Sacrifice were procured.

(b) **The Chant.**—The Gregorian Chant was the official chant of the Roman Church. It received the

name Gregorian because it was revised at Rome and generally diffused throughout the Christian world in the time of Pope St. Gregory (590-604). It is also called plain chant, being a simple, uniform and natural song, and, if properly rendered, it is well calculated to express religious sentiments, and to awaken pious emotions in the soul.

(c) **Processions.**—The Procession, a ceremony of penance, began in the fifth century. St. Mamertus, Bishop of Vienne, in France, instituted the Rogations or days of prayer, and held processions to appease the Divine wrath, which manifested itself at that time in the form of dreadful calamities that threatened the nations.

(d) **Feasts.**—The principal feasts were Christmas, Easter and Pentecost. On the feast of Christmas, each priest was permitted to say three Masses. On the vigils of Easter and Pentecost, baptism was solemnly administered. Easter was preceded by the season of Lent, during which time Christians abstained from celebrating marriages, and avoided all joyous festivities.

(e) **The Saints.**—During the persecutions, the Church rendered special honor to the holy martyrs, and celebrated the anniversary of their martyrdom as a special feast day. The most popular feasts were those of St. Stephen and of Saints Peter and Paul. After the reign of Constantine, the Church likewise honored with a special feast those of her children who had distinguished themselves during life by the practice of extraordinary virtue and holiness. These were honored under the title of confessors, among whom Pope St. Sylvester and St. Martin of Tours were particularly remembered.

(f) **The Blessed Virgin Mary.**—The Church had always shown the highest esteem and veneration for the Holy Mother of God. However, after the condemnation of Nestorius at the Council of Ephesus (431), the devotion to Mary rose to be an essential

feature in the life of the Church. Feasts were instituted in her honor, such as the Purification and the Annunciation, and somewhat later, those of the Assumption and the Nativity. The feast of the Immaculate Conception was observed in many places as early as the seventh century. Gradually the whole Church began to adopt it.

These feasts and festivals in honor of the Blessed Virgin give evidence that Christ lives in His Church as the Son of Mary. As on earth Jesus was subject to His Virgin Mother in holy obedience and respectful love, so, too, should the Church of Christ continue to offer unceasingly to the Mother of her Divine Founder a fond and willing tribute of love, admiration, and respect.

(g) **Places of Worship.**—After the conversion of Constantine the Great, the liberality of the imperial family and the generosity of the faithful caused the erection of numerous churches which were magnificently adorned. The usual ground-plan was in the form of a cross, in remembrance of the Cross of Calvary. The altar was surmounted by a canopy resting on four columns, between which curtains of costly material were hung, thus veiling the altar. From the middle of the canopy was suspended a dove-shaped vessel in which the Blessed Sacrament was reserved.

The faithful were summoned to Divine service by the sound of the trumpet, or by means of a powerful rattle. Bells were introduced in the West after the seventh century, and in the East after the ninth.

(h) **Funeral Rites.**—After Constantine, the dead were interred in cemeteries above ground. The funeral processions advanced to the place of sepulture amid the singing of hymns and canticles. The dead were carried with their faces uncovered; for the faithful did not then look upon death as a sad event, but as a happy transition of the soul from this mortal life to the true life of eternal bliss. Nor did the Christians put on the dress of mourning. Arrived at the tomb, they recited

the prayers for the dead, and after giving the kiss of peace to the departed, the Holy Sacrifice of the Mass was offered at the place of interment. Funeral services were repeated on the third, the seventh and the thirtieth days, and on the anniversary of the death of the departed.

TOPICAL OUTLINE

I

82. The primacy of the popes is proven by facts.
83. Five patriarchal sees were recognized by the Church.
84. The State intervened in the election of bishops.
85. The priests were made pastors of parishes.
86. The Church held ecumenical councils, and established canon law.

II

87. Ecclesiastical celibacy was gradually enforced.
88. The Church regulated the reception of the sacraments.
89. The discipline of the Church was well defined.

See Notes: Toledo, Photius, canon law, insufflation.

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CHAPTER VIII

THE RELIGIOUS LIFE

90. **The Monastic Life.**—Among the multitudes of heathens who followed the example of Constantine and professed themselves Christians there were many who, whilst externally submitting themselves to the Church, continued in their vices and passions. Others, who had long been Christians, gradually lost their original fervor in the luxury of repose. It pleased God, therefore, to provide for his faithful servants a refuge in which they might perpetuate in the Church the life of primitive holiness. Many withdrew from the world to live apart in the desert. From the beginning of the Church there had been men and women who, under the name of ascetics, had renounced the pleasures of the world, and had devoted themselves to meditation and prayer; but now communities were formed of those who wished to lead a more perfect life.

St. Anthony of Coma, having distributed his large property, lived for twenty years as a hermit in Upper Egypt. Without entirely forsaking his solitary life, he then gathered about him a group of anchorites, who dwelt in their own cells, but enjoyed the benefit of his spiritual direction. After triumphantly defending the Church against infidels and heretics, and powerfully counteracting the tepidity of the times, he died at the age of one hundred and five years (356).

St. Pachomius established his first monastery on the Nile, and gave the monks a fixed rule of life. St. Hilarion carried the monastic life into Palestine, and St. Basil the Great established the Greek convents of Cappadocia, of Bithynia and of Pontus. In Persia, monasticism was introduced as early as the fourth century. By degrees it spread over the whole East.

In the beginning, the monks were free to return to the world with the permission of the abbot, who was the superior or head of the monastery. In the fifth and sixth centuries, however, the perpetual vows of poverty, chastity and obedience were introduced,

whereby the members voluntarily bound themselves to devote their whole lives to the service of God. Until the tenth century the monks were chiefly laymen; but every monastery had at least one or two priests for officiating at the Divine service.

91. Monasticism in the West.—Exiled from the East, St. Athanasius in 340 brought to Rome a number of monks from the Egyptian monasteries. St. Eusebius of Vercelli, in Italy, returning from exile in the Egyptian desert of Thebais, established monasteries on the plan of those he had visited whilst abroad. St. Martin founded the first monastery in Gaul. At a later date St. Ambrose and St. Jerome continued in Italy the work begun by St. Athanasius. St. Augustine founded several monasteries in Africa, whence the monastic life was introduced into Spain.

92. The Object of Monasticism.—The object of these solitaries in retiring to the desert was to devote themselves entirely to the service of God, in order that, undisturbed by worldly cares, they might strive after Christian perfection by the practice of the evangelical counsels of poverty, chastity and obedience. They used four principal means to attain this end: solitude, manual labor, fasting and prayer. Following the example of Jesus Christ, they wished to sacrifice themselves entirely for the world, rendering God that atonement, adoration and thanksgiving which the world owes, but which it commonly neglects to pay. St. Athanasius, speaking of the disciples of St. Anthony, says: "Their monasteries are like so many temples in which life is spent in singing psalms, in reading, praying, fasting, watching; in which all hope rests on the world unseen, and all are united in perfect charity; in which they toil less for their own subsistence than for the poor. Severed from the common world, the blessed inhabitants of this vast region have no other care than growth in holiness."

93. St. Benedict.—St. Benedict was the patriarch of the monks in the West. Born at Nursia in Italy of

noble parents in 480, he was sent to Rome to study; but the vices of the youth among whom he lived induced him to withdraw into the solitude of Subiaco, not far from Rome, where he led the life of a hermit. From this place he went to Monte Cassino, where he framed his renowned rule of monastic life, in which Christian rigor is mingled with paternal mildness, zeal for the glory of God is combined with tender solicitude for the welfare of our neighbor, and profound wisdom of life is tempered with child-like simplicity.

St. Benedict died in 543, but his work continues to live through succeeding ages. The monks of the Benedictine Order became, in the hands of God, the chosen instruments to rebuild Europe on the ruins which the barbarous invaders from the North had left on all sides. They preserved in their monasteries the treasures of pagan wisdom and the sacred learning of Christian antiquity. The part these monks played in the history of civilization, and in the preservation of science and of literature, entitles them to a position acknowledged only by the Catholic Church. They were the pioneers of science, the founders of our modern school and university system, the custodians of the libraries, the liberators of the slaves, the protectors of the people, the lights of Europe. Their monasteries became fortresses of culture against barbarian invasions, and centers from which missionaries went forth to subjugate the world to the dominion of Christ.

94. Religious Women.—Though in the primitive Church men were set apart by ordination for the founding of the Kingdom of Christ on earth, women also, by a special consecration, were to take part in the Divine work of sanctifying the world. Thus in the Apostolic times we find, besides the deaconesses of the churches, a large class of consecrated virgins who lived an ascetic and retired life. Before Constantine gave civil freedom and protection to Christianity, it was impossible for nuns to live in religious communities with any degree of safety. During the first three centuries they lived in the female apartments of their homes, secluded from general society. They

devoted their time to prayer and reading, to spinning and working in wool. They also educated the younger females of the household. In the life of St. Anthony mention is made for the first time of a "house for virgins", into which he placed his sister. The number of these convents soon increased, and in many instances founders of monastic life appointed their own sisters as abbesses of these new establishments. Among these holy women were Saints Marina, Marcellina and Scholastica, the sisters respectively of Saints Basil, Ambrose and Benedict.

TOPICAL OUTLINE

90. The monastic life in the East recalls the names of Saints Anthony, Pachomius, Hilarion and Basil the Great.

91. Saints Athanasius, Eusebius, Martin, Ambrose, Jerome and Augustine introduced the monastic life in the West.

92. The monastic life tended to raise men to Christian perfection.

93. The monks of St. Benedict played a great part in the history of European civilization.

94. The virginal or ascetic life of religious women is coeval with Christianity.

See Notes: Anchorites, Subiaco, Monte Cassino.

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CHAPTER IX

HERESIES AND SCHISMS

95. Their Origin.—Christ still lives in His Church; and He will live in it till the end of time as “a sign that shall be contradicted”. During His life upon earth He was despised, and His Divine doctrine was rejected; and therefore we must not wonder that His Holy Church should also be despised and her teachings rejected. The human intellect will never be able to grasp the profound mysteries of religion, and thus there will ever be individual minds that will rise in proud and blind rebellion against the word of God. The human heart will always be inclined to evil, and man will therefore be ever ready to controvert the truth of those doctrines which inculcate humility, obedience and self-control. In all ages, as in the days of Christ, the human conscience will endeavor to quiet itself, and to justify its unbelief. Proud men will ever entertain feelings of envy and hatred towards those who demand belief in the doctrines of an invisible Master, the more so when those teachers are blameless in their own lives. Here, then, we have the origin of all heresy and schism.

96. Donatism.—(a) **False Doctrine:** The Schism of the Donatists, named after the bishop Donatus, desolated the Church in Africa for more than a hundred years. The Donatists’ leading points of dissension from the Catholic doctrine were these: A sinner cannot validly administer a sacrament; and, only the just are members of the Church.

(b) **Consequences:** According to the Donatists, no one would ever have the assurance of being a member of the Church, or of having received a sacrament validly.

(c) **The Catholic Doctrine:** The virtue of the sacraments does not depend upon the dispositions of the person who administers them, but they derive their

efficacy from the grace of Jesus Christ; and, sinners may be members of the Church, provided they have not been excommunicated.

(d) **History of the Schism:** The election of the deacon Caecilian to the important episcopal see of Carthage aroused the envy of several ambitious prelates. A few bishops, with Donatus at their head, alleged that the consecration of the new bishop was not valid, and withdrew from his communion. The question was referred to the pope, who pronounced in favor of Caecilian. This judgment was supported by the Emperor Constantine, but Donatus and his adherents refused submission. They then sent letters in all directions to induce the faithful to break communion with Caecilian. This unhappy rupture occasioned endless disorders and miseries throughout the Church in Africa. The Donatists, upon being excommunicated, boasted of forming a separate and distinct body. They grew by degrees, and exercised against the Catholics cruelties that would seem incredible, were not the history of the Church replete with instances proving that the spirit of heresy and schism, in the main, has ever been essentially one of hatred and persecution. They seized the churches by force, drove away the bishops, demolished the vessels of the altar and the sanctuary.

St. Augustine, Bishop of Hippo, wrote numerous books to refute their errors, but his success in converting a large number rendered the remainder only more furious and cruel. The orthodox bishops then recommended a conference of all African bishops, both Catholic and Donatist. These eventually met at Carthage, where St. Augustine was again the leading spirit. The blessing of God accompanied the arguments of the holy doctor, and the greater number of the schismatical bishops, with their deluded flocks, returned to the unity of the Church.

97. **Arianism.—(a) False Doctrine:** Arius taught that the Son of God is distinct from the Father, not

only in person, but also in nature; that He is not coeternal with, nor equal to, the Father, but is merely the first and most excellent of creatures. In this we see that Arius is in fact the father of our present day rationalists, who likewise deny the Divinity of Jesus Christ.

(b) **Consequences:** Were Jesus Christ merely a creature, His labors and sufferings would not have been of infinite value, and therefore He could not have accomplished the redemption of mankind.

(c) **Catholic Doctrine:** Jesus Christ is really and truly the Son of God, equal to the Father in all respects. He is consubstantial with the Father, distinct in person, but one in God-head.

(d) **History:** Arius was a priest of Alexandria, modest in demeanor, austere in life, but full of pride and ambition. At a conference held in 318, Arius, in presence of his bishop, publicly and for the first time announced his heretical views. The Synod of Alexandria, attended by one hundred bishops, after many fruitless efforts to bring Arius and his followers to reason, was at last compelled to pronounce sentence of excommunication against them. Arius withdrew into Palestine, and gained partisans for his heresy even among the bishops.

The evils which threatened the Church rendered a general council imperative. The Emperor Constantine himself, in very respectful letters, begged the bishops of every country to come to Nicaea. Here the First Ecumenical Council was held in 325, at which three hundred and eighteen bishops were present, most of them being Greek. The main business of the council was to examine, and eventually to reject, the heresy of Arius. He was solemnly excommunicated, notwithstanding the opposition of twenty-two bishops, who favored the heretic. The Fathers of the council then drew up a profession of faith. All the bishops, except five Arians, signed this creed, and joined in the anathema pronounced against Arius and his heresy. The

emperor employed his temporal authority in support of the decisions of the council, and condemned Arius to be banished.

The Arians were silenced, but not crushed. During three hundred years, God permitted Arianism to spread over a large part of Christendom. At the same time His all-wise Providence raised up a host of formidable and glorious confessors, who defended the truth against Arianism. Its falsehood was triumphantly refuted not only by St. Athanasius but also by Saints Basil the Great, Gregory Nazianzus, Gregory of Nyssa, Cyril of Jerusalem, and many others.

98. **Macedonianism.**—After being forced upon the see of Constantinople by the Arians, Macedonius was enthroned by Constantius (342). He is known in history for his persecution of Novatians and of Catholics; for both maintained that the Son of God is consubstantial with the Father. He is the founder of an heretical sect, which denied the Divinity of the Holy Ghost. The Second Ecumenical Council held at Constantinople in 381 condemned the Macedonian heresy, and internal divisions soon led to its extinction.

99. **Pelagianism.**—(a) **False Doctrine:** Like the rationalists of our time, Pelagius, a misguided British monk, taught in Rome at the end of the fourth century, and afterwards in Carthage, that Adam's sin had inflicted no injury upon his descendants; that, consequently, there is no original sin, that baptism is not necessary for salvation, and that man has within himself so much moral force that he can lead a virtuous life without the aid of grace.

(b) **Consequences:** As a natural consequence of this doctrine, the Incarnation would have been superfluous; the ills of this life and all the disorders in the world would be inexplicable; the sacraments, useless; and man could, without God's help, easily keep the commandments.

(c) **Catholic Doctrine:** Man, from the moment of his creation, was innocent and endowed with super-

natural grace. By his fall, he lost sanctifying grace; his intelligence was obscured and his will inclined to evil. Moreover, to work out his salvation man absolutely needs the grace of God.

(d) **History:** When Rome was sacked by the Goths in 410, Pelagius went to Carthage. Here St. Augustine soon became aware of his errors, and vigorously refuted them. Pelagius then went to Jerusalem and continued to teach his heresy. St. Augustine, hearing of this, had the question brought before two synods, whose decrees of condemnation were subsequently confirmed by the pope. St. Jerome was another champion of the Church against Pelagianism.

100. **Nestorianism.**—(a) **False Doctrine:** One hundred years after Arius, Nestorius, patriarch of Constantinople, taught that there was only a moral, not a substantial union between the Divinity and the humanity of Christ; accordingly, that the Son of God dwelt in Christ as in a living temple, and that, as Mary had given birth to the human nature only, she must not be styled the Mother of God.

(b) **Consequences:** This is equivalent to denying the Redemption; for, if the two natures are not essentially united in one person, Christ suffered and died on the cross merely as man, and therefore the sufferings of the Savior could not possess the infinite merit required for Redemption.

(c) **Catholic Doctrine:** It has ever been believed in the Church that Jesus Christ is the Divine Word made flesh, and that there are consequently in Him two natures truly and substantially united in one person, so that the Blessed Virgin Mary is in all truth the Mother of God.

(d) **History:** The heresy of Nestorius was opposed and refuted by several bishops and priests, but especially by St. Cyril, Patriarch of Alexandria. In the Third General Council held at Ephesus (431), it was formally condemned. The Emperor Theodosius II decreed that the writings of Nestorius be burnt, and

that he be banished to an oasis in Egypt. The Nestorians themselves emigrated to Persia, where, being favored by the Persian kings, the number of their adherents continued to increase. In 499 a formal separation ensued between them and the Catholic Church. In India they called themselves Christians of St. Thomas. They spread as far as China.

101. **Eutychianism.**--(a) **False Doctrine:** Eutyches, superior of a convent near Constantinople, in his imprudent zeal to refute Nestorius, fell into the opposite error. He taught that after the Incarnation there was in our Lord Jesus Christ only one nature, the Divine.

(b) **Consequence:** If Jesus Christ were not man, He could not have suffered and died for us; for, God cannot die, and therefore no redemption is possible.

(c) **Catholic Doctrine:** There are two distinct natures in Christ, the human and the Divine, and these two are hypostatically united in one Divine person.

(d) **History:** Against this error and those who maintained and defended it, called Monophysites, Pope St. Leo the Great fought with the zeal and ability of an Apostle. The heresy was condemned in the year 451 by the Fourth General Council, which was held at Chalcedon.

102. **Reflections:** Whenever heresies and schisms afflicted the Church, God raised up holy and learned champions of the Faith to defend her unity, and the purity of her doctrine. To be ever in conflict and ever victorious is the destiny of Christ's Church on earth. Like her Divine Head, she glories in sufferings. The general persecutions had scarcely ceased when her own children became her worst enemies, and grieved and rent her heart by heresies and schisms. On every page of her history we read the record of these conflicts; but we read also of the triumphs and the extension of the Church, and the consolidation of her dogmatic teaching. Had not the strong arm of God been uplifted

in her defense she must have perished in the Arian controversy.

In the period we are now closing there were, notwithstanding the general state of peace, a multitude of martyrs. These were the victims of pagans in provinces nominally subject to the empire, or in independent countries such as Persia and Africa. The Vandals were especially conspicuous for their cruelties. Having been brought up in Arianism, they bore the Catholics a deadly hatred. But the blood of the martyrs was a glorious testimony rendered to the Divinity of Jesus Christ.

During this period, also, monastic life presented a wonderful spectacle to the world. Multitudes of men and women, many of them largely endowed with the goods of this world, abandoned all and withdrew into the deserts of Egypt and Palestine to practice the evangelical counsels in the sublimest degree. Of their own free will, and animated with the desire of doing penance, they embraced poverty, toil and silence. They despised the world with its deceitful charms and treacherous gifts for the sake of "the things not seen, which are eternal". Their mode of life was a constant protest against the luxury and effeminacy which were sapping the virility and eating out the very heart of the empire. But their protest and their example were of no avail. The Romans refused to sacrifice their vices at the foot of the Cross, and God swept them away to make room for a race more receptive to the teachings of the Gospel.

What the Church did for the spiritual reformation of mankind may be plainly seen in the work she accomplished. She united the civilized as well as the barbarous nations of the East and the West into one great world-empire, and elevated them to a higher, even to a supernatural unity. Her influence made itself felt in the individual life, as well as in that of entire nations: and from this influence resulted Christian family life and Christian government.

TOPICAL OUTLINE

95. All heresy has its origin in the pride of the human intellect and in the depravity of the human heart.

96. Donatism denied the necessity of communion with Rome.

97. Arianism denied the Divinity of Jesus Christ.

98. Macedonianism denied the Divinity of the Holy Ghost.

99. Pelagianism denied original sin, and the necessity of grace.

100. Nestorius denied the Divine maternity of the Blessed Virgin.

101. The Eutychians or Monophysites refused to believe in the reality of the human nature of Jesus Christ.

102. Reflections on the second period.

See Notes: Ecumenical, Novatians, hypostatic union.

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SUPPLEMENTARY CHAPTER B

INFLUENCE OF THE CHURCH

103. Upon Legislation.—The laws of this period in regard to civil and political rights were the direct result of the influence of the Church. The barbarians had, to say the least, a very incomplete idea of the right of property. Moreover, they could not understand that before the law all persons are equal. The Church secured the enactment of laws protecting persons and property. Constantine began by moderating those judicial proceedings that were the most cruel. He abolished punishment by crucifixion, mutilation, branding, and the like; improved the condition of the prisons, and alleviated the lot of the prisoner. The bloody games of the amphitheatre were forbidden by imperial edicts. The condition of the slaves was ameliorated by special laws, and the Church gradually led the way towards their complete emancipation.

104. Upon the Family.—The most beautiful mission of Christianity was the elevation of the family, by re-establishing the true relationship between its members. Marriage was declared sacred, and divorce was abolished. Without depriving the husband of his authority and pre-eminence, the Church taught him to consider the wife as his companion and helpmate, whom he was bound to love as Christ loved His Church. The wife, in turn, enjoyed the dignity of spouse and mother, and thus union, fidelity and peace returned to the family circle. Children were considered a sacred charge, and their present and future happiness constituted the principal solicitude of their parents.

105. Upon Manners and Morals.—The Christian spirit manifested itself in the practice of solid virtue, which is the foundation of all good manners and morals. Barbarism had left man ignorant, indolent, irresolute; the Church developed his intellect by her

teaching and her doctrine, and strengthened his will by inculcating the practice of penance and mortification. Finally, the Church everywhere founded and developed schools; and numerous charitable institutions, such as hospitals, orphanages, and asylums for the poor, the aged and the homeless, sprang into existence and flourished under her watchful care.

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SUPPLEMENTARY CHAPTER C

CHRISTIAN LITERATURE

106. The Fathers and Doctors of the Church.—The term “Fathers of the Church” includes especially those earlier teachers and writers who were recognized by the Church as the authoritative interpreters of the teaching of the Apostles. In the West, St. Augustine was early recognized as the first of the Fathers, with St. Ambrose and St. Jerome as close seconds. St. Gregory the Great was subsequently added, and these four became known as the “Latin Doctors.” In the East, St. John Chrysostom has always been the most popular. With the great St. Basil and St. Gregory Nazianzus he was included in the triumvirate called the “Three Hierarchs.” St. Athanasius was added to these by the Western Church, and the four were called the “Greek Doctors.”

107. Literary Activity.—The fourth century was the great age of the Fathers. It was ushered in by Eusebius, whose “History” has gathered up the fragments of the history of the era of persecution, and has preserved to us more than half of all we know about the “Heroic Age of Faith.”

(a) Three years after the Nicene Council (325), St. Athanasius began his long episcopate of forty-five years. Though his writings are not very extensive, they are still of considerable theological and historical value on account of the leading part taken by this truly great man in the fifty years’ struggle with Arianism.

(b) The second half of the century was made illustrious by St. Basil, by his brother, St. Gregory of Nyssa, and by St. Gregory of Nazianzus, the intimate friend of St. Basil. Their principal endeavor was to induce the East to return to orthodoxy. St. Basil composed what has remained practically the only rule for monks in the East. St. Gregory Nazianzus had equal

abilities and learning, but excelled in eloquence. These three are known as the "Cappadocian Fathers," from their native place in Asia Minor. Their classical culture and literary proficiency, together with their sanctity and orthodoxy, make them a unique group in the history of the Church.

(c) St. John, surnamed Chrysostom or the Golden-mouthed, on account of his great eloquence, is generally ranked as the most distinguished Doctor of the Greek Church. He enjoys this distinction not merely on account of his excellence as an orator, but also because he is the author of varied and extensive writings, in which respect he has not been surpassed by any of the Greek Fathers.

(d) One of the great opponents of Arianism in the West was St. Ambrose. His sanctity and his achievements make him one of the most imposing figures in the patristic period. His writings show a wonderful profundity of thought on ascetical, moral, and devotional matters. He was well read in the classics and in the works of Christian writers, both of the East and of the West; but his best thoughts are the product of his own mind.

(e) St. Jerome was one of the most learned of the Fathers. His many commentaries, the result of extensive reading, are brief, to the point, and full of information. Many of his letters are still extant, and prove him to have been a master of style. His greatest work is the translation of the Old Testament from the Hebrew into the Latin. His biographies of the hermits, his works on monastic life, virginity, the Roman Faith, Our Blessed Lady, and the relics of the Saints, have exercised a wide influence.

(f) St. Augustine was the greatest controversialist the world has ever seen. He enjoys the unique distinction of having exterminated three heresies. It is probably safe to assert that no one, except Aristotle, has exercised so vast and so profound an influence on European thought.

As a professor of rhetoric before his conversion, St. Augustine was noted for his power of speaking and of writing with ease in a style of masterly simplicity. He had, in his lifetime, a reputation for miracles. His sanctity shines forth in the story of his life, and it permeates his voluminous writings.

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THIRD PERIOD

FROM CHARLEMAGNE TO SAINT GREGORY VII (800-1073)

CHAPTER X

CHRISTIAN SOCIETY

108. **The Three Empires.**—At the close of the eighth century the world was divided into three great empires: (a) the Moslem Empire, by far the most extensive. It represented the reign of pagan despotism, uniting in its ruler the supreme power of religion and of State; (b) the Greek Empire, the smallest in extent and the feeblest in power. It was a Christian State that had repudiated its Catholic constitution; (c) the Christian Empire, or the new Empire of the West, the most powerful of them all. It was established upon a truly Catholic basis, and constituted what might properly be called Christian Society.

109. **The Two Powers: The Church and the State.**—Already before the time of Constantine the Roman Church possessed property, and the popes, as well as other bishops, exercised temporal jurisdiction over the Christians. After the conversion of Constantine, the Church came into possession of large property and of extensive rule by the donations and bequests made to her. In this way the popes and the bishops obtained considerable political rights.

After the downfall of the Western Roman Empire, the political influence of the popes in Italy became still more important from the fact that they had to take under their protection that unfortunate country. Being compelled by the continual incursions of the

Lombards to apply for help, the popes at first had recourse to the Greek emperors; but as these refused their aid, the same petition was presented to the Franks. Under the leadership of King Pepin, the Franks overthrew the Lombards, and gave the conquered territory to the Apostolic See. In this legitimate way the temporal power of the popes was, by the disposition of Divine Providence, gradually established. History has shown that such a temporal independence of the pope was of paramount importance for the freedom of the papal elections, for the pope himself, and for the exercise of his functions as the supreme authority in Christendom.

The successors of St. Peter were at this time in great need of a powerful protector. In 799 Pope Saint Leo III, having been attacked and seriously ill-treated by a hostile party, betook himself to Charlemagne, the son of Pepin, who received him with the greatest honor at Paderborn, in Germany. After a few months, Charlemagne had the pope escorted to Rome, where he was received with great joy by the whole populace. His enemies were tried and sent as prisoners to France, known then as Frankland. In the following year (800), Charlemagne himself came to Rome. On Christmas day he received from the hands of the pope the imperial crown. This was, in reality, the restoration of the Western Empire. By this solemn act the pope and the emperor, the highest spiritual and temporal powers, entered into very intimate relationship. The Church acknowledged the Roman emperor as her protector, and throughout the Middle Ages it continued to be implicitly believed that the imperial crown could be granted only by the pope.

110. Christian Society.—In the new form of society, under the Holy Roman Empire, the civil power was subordinate to ecclesiastical authority in this, that the spiritual authority not only indicated the duties of the rulers towards the public, but also insisted upon their accomplishment. Accordingly, the kings were

anointed and crowned by the bishops, and took their oath of office upon the holy Gospel. From the days of Charlemagne, the emperors, on the day of their coronation, took the oath of fidelity to the pope, whereby they bound themselves to protect the Church of God. This mutual relation of Church and State gave rise to a number of characteristic laws and customs. Thus the State, proud of the distinction of being the protector of that which was most sacred on earth, punished all crimes committed against the Church as though they had been committed against the majesty of the State. The Church, on her side, finding the State her greatest support, excommunicated those who revolted against the civil authority. Moreover, those who were excommunicated by the Church were, by the fact, deprived of all civil rights.

TOPICAL OUTLINE

108. The world was divided into three great empires.

109. The Church obtained political rights; the pope acquired temporal power; Church and State were intimately connected.

110. The relation between Church and State was beneficial to both.

See Notes: Moslem, Lombards.

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CHAPTER XI

HISTORICAL VIEW OF THE PAPACY

FROM LEO III (800) TO ALEXANDER II (1061)

Pope Leo III had sent to Charlemagne the keys of the confession of St. Peter, and the standard of the city of Rome. This he did to show that he regarded the Frankish king as the protector of the Holy See. The popes who succeeded Leo III continued this same policy of union with the empire.

111. **Gregory IV (827-844)** was raised to the chair of St. Peter mainly through the influence of the secular nobility of Rome. But he was not consecrated until his election had been approved by the emperor, Louis the Mild. During the greater part of his pontificate, Gregory was involved in the quarrels between Louis and his royal sons; but his efforts to promote peace in the imperial family were unsuccessful.

112. **St. Leo IV (847-855).**—On account of the incursions of the Saracens, who in 846 plundered St. Peter's and other churches, Pope St. Leo IV began at once to repair the churches, and the walls and towers that fortified the city of Rome. He enclosed the Vatican hill with a wall, and this portion of the city was then called the Leonine City.

113. **Benedict III (855-858).**—After the death of Leo, imperial ambassadors endeavored to raise Anastasius, an excommunicated cardinal, to the papal throne. But the Romans elected Benedict III, who then received episcopal consecration. He continued the work of repairing the damage done to the churches in Rome by the Saracen raid of 846.

114. **Nicholas I (858-867).**—He was one of the great popes of the Middle Ages. He was filled with a high conception of his mission: the vindication of Christian morality, and the defense of God's law against princes and dignitaries. At Rome, Nicholas

rebuilt and endowed several churches, and constantly sought to encourage religious life. His own personal life was guided by an earnest Christian asceticism and profound piety.

115. Stephen V (885-891).—During his pontificate, the death of the emperor, Charles III, led to the dissolution of the Carlovingian dynasty, and to the formation of reckless factions. These frequently engaged in fierce and bloody conflicts. The warfare raged most violently in Italy, but eventually Guido of Spoleto was crowned emperor by the pope in 891.

Among the various factions, the Tuscan party maintained the ascendancy for about fifty years. Theodora, wife of the Marquis of Tuscany, and her two daughters, exercised almost unlimited sway in Rome, interfering even with the appointments to the Apostolic See in a manner that precluded all freedom of election. Marozia, one of the daughters, caused her son to be elected pope under the name of John XI.

116. John XII (955-964).—The imperial throne having been vacant for forty-six years, Pope John XII called the German King, Otho I, to Rome, and crowned him emperor in 962. Some years later the pope, becoming mistrustful of Otho, entered into secret negotiations with the Greeks and Hungarians, whereupon the emperor caused him to be deposed. Using his authority and influence, Otho succeeded in having a layman elected to the papal throne under the title of Leo VIII. As soon as Otho had left the city, a civil war broke out. Pope John returned, and Leo fled to Otho's camp. John XII died a few weeks later, and the Romans elected Benedict V, who, however, had to quit the city and leave the papal throne to Leo, whom Otho brought back to Rome. Benedict V betook himself to Hamburg, where he died in the odor of sanctity.

During the years that followed, the papal elections were held at the pleasure and discretion of the emperors, or of the nobility, headed by the powerful

family of the Crescentians. After a series of revolutions, Gregory V, the first German pope, was elected, and he was followed by Sylvester II, the first French pope.

After the death of Otho III, the Count of Tusculum succeeded in having his son, an inexperienced youth, elected pope as Benedict IX. The new pope was ill-treated by his relative, and led a life which was not in accordance with his high dignity. He eventually resigned in favor of Sylvester III. After forty days, the new pope was driven from Rome, and was succeeded by Gregory VI, who governed with energy. This was indeed a sad period for the Church. There were actually three claimants to the papal throne, each one being supported by a different party. King Henry III, however, prevented a schism by convoking a synod which, after compelling the three rival claimants to resign, elected Clement II. The pope conferred the imperial crown upon Henry, and a new era began, which brought about order and reform.

117. **St. Leo IX (1049-1054).**—Leo IX was virtuous and energetic. He journeyed through Europe in the cause of the reformation of manners, everywhere rousing public opinion against the prevailing evils of the times, especially against simony. During his pontificate, the separation of the Greek Church from Rome was carried into effect by the patriarch Michael Cerularius.

118. **Nicholas II (1058-1061).**—The successors of Leo IX were Victor II, Stephen IX, and Nicholas II. The latter regulated the manner of procedure in all future papal elections, by reserving the right of election exclusively to the college of cardinals. He was succeeded by Pope Alexander II.

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119. **Reflections:** With regard to the misconduct of some of the popes during this epoch, it is but just to conclude: 1st, that the popes, even though they are infallible in matters of Faith, are not impeccable in

their conduct; 2nd, that if some few of the popes failed to give edification by their unworthy conduct, the fault cannot be imputed to the Church, but primarily to the temporal rulers, who interfered with the elections instead of allowing the Church to choose the popes; 3rd, that God himself, notwithstanding human frailty, always governs and directs His Church. These scandals ought rather to strengthen than to shake our faith. Never was it more obvious that the Church was guided, not by man, but by the strong, overruling hand of God. Had the Church been a human institution, the tenth century would have been its destruction and its tomb; and this remark applies also to other melancholy periods in her history. The weaknesses and the sins of the pastors of the Church do not compromise her Divine origin and mission. In times of the worst corruption there have always been saints eminent in holiness, and multitudes of faithful Christians whose lives were models of virtue, and a reproach to the world around them. Christians who were wanton and scandalous in conduct were so not on account of the Faith, but in spite of it. The standard of the moral teaching of the Church remained unlowered, and her creed untouched.

Even when apparently powerless, the Church was enabled by her inherent Divine energy to heal the wounds inflicted on her by the barbarian hordes of invaders, and to subject this new race of persecutors to the yoke of Christ. True it is that many years were needed to tame their haughty natures, and to disperse the darkness of their ignorance; but the work was at length accomplished, and the Christendom of today is the monument of her triumph. Science and art still found a shelter among the clergy and in the monasteries. The palaces of bishops and the religious houses became public schools, in which knowledge was preserved from extinction. While the nobles were ravaging the empire, humble monks were transcribing, in the quiet of their cells, those precious writings of antiquity which had been rescued from the hands of the barbarians. It was in her bosom that the treasures

of ancient times were preserved, and in her various institutions that the waning light of knowledge, both sacred and profane, was rekindled into brilliancy. It is to the Catholic Church that the world, though unwilling to acknowledge its debt of gratitude, owes not only the preservation of the Faith and the Divine morality of the Gospel, but also the revival of secular literature, of science, and of the fine arts.

TOPICAL OUTLINE

111. Gregory IV was involved in the quarrels between Louis and his royal sons.
112. Leo IV built the Leonine City.
113. Benedict III continued to repair the churches of Rome.
114. Nicholas I was one of the great popes of the Middle Ages.
115. The dissolution of the Carlovingian dynasty, during the pontificate of Stephen V, gave rise to factions and warfare.
116. The German emperors interfered unduly in the papal elections.
117. The Greek Church separated from Rome during the pontificate of St. Leo IX.
118. Papal elections were reserved to the college of cardinals by Pope Nicholas II.
119. Reflections.

See Notes: Louis the Mild, Saracens, Leonine City, Lothair II, Charles III, Crescentians, simony, confession of St. Peter.

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CHAPTER XII

INTERNAL LIFE OF THE CHURCH

I. CONSTITUTION

120. **The Supremacy of the Pope.**—During this period the supremacy of the popes became more and more manifest. They promulgated laws which were binding upon the entire Church, and rendered judgment in behalf of bishops who appealed to Rome. They erected and changed bishoprics, and deposed bishops and metropolitans. They also granted privileges to certain churches. In the ninth century the popes began to make use of the ban of excommunication.

121. **The Cardinals.**—In the same century, the title of Cardinal was given to priests and deacons who were permanently attached to the principal parishes of the city of Rome. Under Pope Stephen IV, seven bishops within the diocese of Rome likewise received this title. They were called Roman Bishops. The cardinals formed the Senate of the Church, and were charged with the administration of ecclesiastical affairs during the vacancy of the Holy See.

122. **Bishops and Abbots.**—Among the Germanic nations, the bishops and abbots, in consequence of existing institutions and of the acknowledged position of the secular power, were vassals of the crown and of the states of the empire. They often held portions of crown lands as fiefs, which made them vassals of the king. This frequently proved to be a great disadvantage, owing to the undue influence which the State exercised in the appointment of bishops and abbots. Temporal princes often overstepped the limits of their power by recommending men of their own selection, while some of the noble families went so far as to force their children into bishoprics and abbeys, in spite of all protests from ecclesiastical superiors.

Among the evils which naturally resulted from this deplorable state of affairs may be mentioned the fact, that the temporal power of the prelates came to be considered as of primary importance, to which their spiritual dignity was a mere accessory. Moreover, the prelates were required to take the oath of fealty, by which they were obliged to serve the king in war when called upon, and to take part in battles, instead of fulfilling the duties of their vocation.

II. DISCIPLINE AND WORSHIP

123. **Mass and Communion.**—The councils of the ninth and tenth centuries often complained of the want of zeal on the part of the faithful in regard to the reception of Holy Communion. They found it necessary to impose upon the faithful the obligation to receive Holy Communion two or three times a year. The custom of receiving the sacrament under both species was discontinued, and the consecrated host was placed upon the tongue of the recipient and not upon the hand, as had been done until then.

In the West, the Latin remained the language of the Mass and of the sacred liturgy. The sermon, which ordinarily followed the reading of the Gospel, was preached in the language of the people. The celebration of the Holy Sacrifice was rendered more solemn by the introduction of choral chanting, which in turn was embellished and rendered more effective by the accompaniment of the organ.

124. **Penances.**—Secret and public penances were both in use at this time; the latter, however, were imposed for public crimes only. The penitential works consisted in strict fasts, pilgrimages, bodily chastisement, or, in certain cases, in entering a convent. These penances were often commuted into fines of money to be given as alms. At times, they were shortened or even remitted altogether by an indulgence.

Besides the excommunication, the Church made use of the interdict as a mode of public punishment. The interdict was inflicted on cities or entire provinces, whenever the rulers or inhabitants thereof were guilty of a great crime, and refused to do penance or render the satisfaction required. In such cases the Church refused the administration of the sacraments, and would not allow the celebration of Holy Mass. The rigor of this punishment was soon mitigated, however, and the Church permitted the administration of the Sacrament of Baptism and of the last sacraments.

125. **The Sacraments.**—The synods repeatedly urged the duty incumbent upon parents not to postpone the baptism of their children, and to provide for their religious education. They likewise admonished the faithful in case of severe sickness to receive in due time the Viaticum and extreme unction. The law on marriage extended the impediment of relationship to the seventh degree.

126. **Feasts.**—The number of feasts increased during this period. The feasts of the Immaculate Conception and of the Visitation of the Blessed Virgin were celebrated in a number of places, as was also the patronal feast of each church. All Saints' Day was established by Pope Gregory IV in 840, and All Souls' Day, which was introduced by St. Odilon, Abbot of Cluny (998), became popular throughout Christendom. The Rosary was recited in honor of the Blessed Virgin, and Saturday of each week was consecrated to her special veneration.

127. **The Chant.**—Guido of Arezzo, a monk residing in a monastery near Ravenna, invented a method of representing the notes on a staff of four lines, naming them *ut, re, mi, fa, sol, la, si*, from the initial syllables of a hymn in honor of St. John the Baptist. This invention greatly facilitated the study and rendition of the liturgical chant.

TOPICAL OUTLINE

I

120. The popes exercised the rights of supremacy.
121. The cardinals formed the Senate of the Church.
122. Among the Germanic nations, bishops and abbots became vassals, and many evils resulted from this fact.

II

123. Various customs were introduced regarding the Mass.
124. Secret and public penances were practiced, and the Church made use of the interdict.
125. The synods admonished the faithful regarding the sacraments.
126. Various feasts were instituted during this period.
127. The liturgical chant was improved.

See Notes: Excommunication, fief, vassal, abbey.

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CHAPTER XIII

THE SCHOOLS

128. **Under Charlemagne.**—Charlemagne, who was as much interested in the arts and sciences as in good government, not only summoned to his court the best scholars of his time, but also issued orders to all the monasteries and cathedrals to erect schools, and even urged the parish priests to train pupils. Among the learned men who exercised a definite influence on the direction of studies was Alcuin, probably the most learned and able man of his day. He had long successfully taught both profane and sacred science in England, when, yielding to the earnest solicitations of Charlemagne, he undertook the direction of the Palatine School, as the school at the court was called.

Charlemagne also provided for the education of youth by establishing elementary schools. He founded the schools of Metz and Soissons for the special study of the ecclesiastical chant, and sent to Rome for persons competent to teach the plain chant. In this manner he added to the reputation he had already acquired as an able general and a gifted statesman, the more important merit of having, to a great extent, promoted that true civilization and enlightenment which is based upon religion.

129. **Under His Successors.**—The successors of Charlemagne generally protected and patronized the various institutions of learning, though the diffusion of knowledge among the nations was chiefly due to the zealous labors of ecclesiastical superiors. Nearly all the cathedrals and monasteries had schools attached to them, whence, in course of time, came forth scholars who attained great renown. The teachers themselves were men educated in all the knowledge of the age.

During the tenth century, under the reign of the Othos in Germany, knowledge was carefully pursued

by the clergy, and the many saintly bishops of that era eagerly promoted all manner of scientific pursuits.

The eleventh century was the age of restoration of science and discipline, and literary studies were pursued with even more success than before. In Germany, the cloister schools of Fulda, Hildesheim and Paderborn attained a high reputation. In France, the school of Bec was made famous by the celebrated teacher Lanfranc, who afterwards labored with great success as Archbishop of Canterbury. In Italy, Cardinal Humbert and St. Peter Damian were distinguished for their great learning.

TOPICAL OUTLINE

128. Charlemagne established educational institutions.

129. During the tenth and eleventh centuries the Church produced many learned men.

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CHAPTER XIV

THE CHURCH, THE GUARDIAN OF REVEALED DOCTRINE

I. THE ICONOCLASTS

130. **Controversy Respecting Images.**—In the eighth century a question arose as to the lawfulness of exposing for veneration the images of Christ and of the saints in public places, in churches, and in private houses. The contest began in the East under the emperor Leo III, named the Isaurian from the place of his birth. Leo was born and nurtured in camp, and his ignorance was profound; yet he indulged a childish fancy of becoming a reformer in matters of religion. He had conceived a prejudice against the use and veneration of images, and pronounced the Church's customs idolatrous. His edict, commanding the images of Our Lord, of the Blessed Virgin, and of the Saints, to be removed from the churches, excited the indignation of the Christian world. But neither the discontent of the people, nor the beautiful and energetic letter of the pope, Gregory II, nor the learned treatises which St. John Damascene, the greatest theologian of his time, composed in justification of the cult of images, could dissuade the emperor from his purpose. In one of the public places of Constantinople he burned the sacred images, and ordered the large crucifix, which had been put up by Constantine at the entrance of the palace, to be hewn down. Some of the faithful who interfered were put to death, along with others who were suspected of having lent their encouragement to the opposition. The pious patriarch, Germanus, was driven from his see, and died in exile in his ninetieth year.

Constantine V, the son and successor of Leo, persecuted with savage fury those who honored sacred images. The persecution extended into the provinces, where servile governors courted the favor of the

emperor by the wanton barbarity with which they hunted down the faithful Catholics.

After the death of Constantine V and of his son Leo IV, the sovereign power devolved upon Irene as regent during the minority of her son. The empress detested the impiety of the Iconoclasts, or breakers of sacred images, and wrote to Pope Adrian I, requesting him to call a general council. The pope accordingly convoked the Seventh General Council in 787, which was the first held at Constantinople, and afterwards, when disturbances were occasioned by the soldiers, was transferred to Nicaea, where the First General Council had been held. The Fathers of the council affirmed the correct principles on which the veneration of images is founded, and decided that "we may place the figures of the holy cross, pictures or images of Christ, of our 'Immaculate Lady,' of the angels and saints, in wood, stone, or other material, in our churches or anywhere else". The anathema was pronounced against the Iconoclasts, and the decrees of the council were signed by all the bishops present. Thus the sanguinary heresy was silenced for a time, but only to be revived later by the so-called Reformers of the sixteenth century.

II. THE GREEK SCHISM

131. The Preparation.—The Greek emperors were, with few exceptions, the main supporters of heresy, the persecutors of the faithful, and in their private life, the scandal of their subjects. Among the Greek clergy, many fell victims to pride and ambition, to a base and degrading servility to the temporal powers, and even to apostasy. In fact, the real cause and origin of the Greek Schism was the ambition of the bishops of Constantinople, manifested under various circumstances from the time that the city was made the capital of the empire. The patriarchs of Constantinople, proud of being the highest ecclesiastical dignitaries in the empire, next aspired to the supreme honors in the Church. Their ambition was moreover

favored by the emperors, and by many of the bishops and priests as well.

132. Its History.—During the Iconoclastic strife, a marked aversion towards the Holy See became apparent on the part of the Greek emperors, and of the patriarchs of Constantinople. The formal schism or separation, however, took place under the dissolute emperor Michael III, a drunkard and buffoon, who left the government of the empire to his uncle Bardas, a vicious intriguer. Bardas hated the virtuous Ignatius, Patriarch of Constantinople, and succeeded in having him banished by order of the emperor. Ignatius was succeeded by Photius, a learned layman, full of ambition, and of a very dubious character, who, supported by the imperial court, assumed the patriarchal chair of Constantinople in 858. At first he sought, by flattery and bribes, to obtain recognition from the pope. Failing in this, he threw off the mask, and condemned the Roman Church as having departed from the faith and discipline of the Fathers.

In 869 Pope Adrian II sent three legates to Constantinople, there to preside at the Eighth General Council. At this synod, Photius was excommunicated, and Ignatius was re-established in his position as patriarch. But the good understanding between Rome and Constantinople was not perfectly restored.

The conflict began anew under the haughty and ignorant patriarch Michael Cerularius, in 1043. This proud prelate repeated the charges of Photius against Rome, and so far succeeded in deceiving and stirring up the people, that the revolt soon ended in the complete separation of the Eastern Church from the Roman or Western Church (1054). Ever since that unhappy occurrence, the popes and bishops assembled in all general councils have been untiring in their efforts to bring back the schismatics to the unity of the Church, and yet the gulf between the mother Church and her schismatical children yawns as wide and gloomy as ever. The same curse of imperial suprem-

acy and tyranny over the Church, the same desolating blight brought about by the early emperors of Constantinople—which fell into the hands of the Mohammedan Turks in 1453—still hovers over the unhappy Greek Church.

TOPICAL OUTLINE

I

130. The Seventh General Council condemned the Iconoclast heresy.

II

131. The patriarchs of Constantinople aspired to the supreme honor in the Church.

132. The Greek or Eastern Church separated from the Roman or Western Church in the year 1054.

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SUPPLEMENTARY CHAPTER D

INFLUENCE OF THE CHURCH

133. The influence of Christianity during this period showed itself principally in the religious stamp it impressed upon political life, and in the gradual eradication of ancient practices.

At the coronation of a king by the bishop, the crowned king was admonished that he held the sword to wield it for the honor of God, and that he was bound to govern his people in justice, while the people acknowledged that the prince held his right and dignity "by the grace of God". Thus also the Christian knight received his sword amid religious ceremonies, and was reminded that he was to use his weapon in the service and defense of the Church.

The capitularies of Charlemagne and the laws of Alfred the Great were made with the co-operation of the clergy, and both of these codes were permeated with a religious spirit; moreover, the laws of the Church, such as the law regulating the sanctification of the Lord's Day, were sanctioned and confirmed by the civil authorities.

Christianity had abolished the Paganism of the barbarian, and had checked the progress of Mohammedanism, but it still had to combat those pagan practices which had struck deep root in the customs of the Germanic nations, and which were sanctioned by their laws and upheld by human passions. Such, among the Germans, was the right of revenge by blood, which resulted in continual feuds. As these evils could not be eradicated at once, the Church sought means to check them as much as possible. For this purpose she instituted the pilgrimages to the Holy Land, thus turning the natural activity of these semi-barbarous people into new channels designed to soften their rude natures, and to instill into their hearts a sense of religious feeling.

Their feudal strifes she checked by establishing the Truce of God, whereby all combats were forbidden

under pain of excommunication, from the beginning of Advent until the octave of the Epiphany, from the beginning of Lent until the octave of Easter, and throughout the year, during each week, from Wednesday until the following Monday.

By associating religion with the ancient custom of formally conferring arms upon youths who had attained the age of manhood, the Church sanctioned and sanctified the grand institution of Chivalry. She thus wisely directed the warlike instincts of the lords to the service of justice and of civilization.

The Church likewise labored to abolish the ordeals, or so-called "judgments of God". She first stripped these ordeals of their heathenish character by imparting to them a religious tone, and then suppressed them altogether.

The Church of the West had thus, chiefly through her supreme head, the pope, brought the rude and warlike Germans from a state of barbarism into a condition of intellectual and moral cultivation, and formed them into well-organized states. The Christian spirit pervaded the family circle and produced holy men and women in all the walks of life. Institutions were founded either for religious purposes, or for the support of the poor, the sick and the orphan. Finally, the prevailing spirit which manifested itself among the nations of the Western Roman Empire was one of reverence for the Church of God, and of submission to her authority.

The schismatical Church of the East, on the other hand, after its separation from Rome, had not another glorious page to record in history, and fell into decay, like a branch severed from the parent vine.

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FOURTH PERIOD

FROM ST. GREGORY VII TO BONIFACE VIII (1073-1303)

CHAPTER XV

INFLUENCE OF THE CHURCH

I. THE PAPACY AND THE EMPIRE

134. Struggle between the Church and the State.—By this title we mean to designate that prolonged conflict which, beginning in the days of Pope Gregory VII, continued between the popes and the German emperors during half a century, and ended so gloriously for the Church and so favorably for the welfare of the nations. The struggle was caused partly by the unjust claims of kings and emperors concerning the “right of investiture”; partly by their abuse of power in regard to the election of popes, bishops, and abbots; and, finally, by their resistance to the pontifical authority, whenever the oath of fidelity was demanded of them, or when the sentence of excommunication was pronounced against them.

135. Investitures and Gregory VII.—In the beginning, the first bishops were appointed by the Apostles themselves. Later, the bishops were chosen by the assembled clergy under the direction of the neighboring bishops, and with the consent of the faithful. When, however, the nations and their rulers had become Christian, this right of voice in ecclesiastical elections was gradually wrested from the people by the more cunning or more able leaders and princes. As some of the bishops thus chosen were also princes, the German

emperors in particular claimed the right of appointment and investiture, and thus many of their unworthy favorites were nominated to vacant episcopal sees. It was Gregory VII, who first, as authorized counsellor of his four predecessors, and then as pope himself, combated most vigorously this dangerous abuse. However, it was only after many struggles that a settlement was effected at the Concordat of Worms (1122) between Pope Calixtus II and Henry V of Germany. The free election of bishops was then guaranteed to the chapters of the cathedrals, though the rulers, as the representatives of the people, were permitted to participate in the election. In order to guard against the appointment of unworthy persons, the pope always reserved to himself the right of confirming or rejecting the choice made by the electors.

II. THE CRUSADES (1096-1273)

136. Moslem Conquests.—While the conflict between the Church and the State was engaging the attention of the spiritual and the temporal authorities, another struggle was going on between civilization and barbarism, between Christianity and Mohammedanism: Christian Europe rose in arms to wrest from the infidel the desecrated sepulchre of the Divine Savior. The Arabs had pushed their conquests to the very gates of Constantinople; Egypt and other portions of Africa were subject to their rule; they had not Providence raised up Charles Martel at the opportune moment to check Moslem aggressiveness at the decisive battle of Tours (732), they would have become masters of all Europe. In the eleventh century the Turks, a warlike tribe from Turkestan, supplanted the Arab race, took Jerusalem, and subjected the Christian inhabitants and the numerous pilgrims from all parts of the world to the most revolting cruelties (1077).

137. Nature and Origin of the Crusades.—To deliver the Holy Places from Mohammedan tyranny,

thousands of chivalrous Christians pledged themselves by vow to engage in those extensive military expeditions to the East, known as the Crusades. The Crusades, having been undertaken at the request and under the direction of various popes, their history is intimately connected with that of the Church. The idea originated in the eleventh century, when there were as yet no organized states in Europe, and when the pope was the only potentate in a position to know and understand the common interests of Christendom. When the Turks, emboldened by success, threatened to invade Europe, Pope Urban II entreated the Christians of the West to combine in one great movement to check the progress of Mohammedan power. The Christian world responded to the appeal of the sovereign pontiff, and the result was the establishment of the Christian states in the East.

138. History of the Crusades.—At the Council of Clermont, convoked by Urban II in 1095, the first crusade was decided upon. Zealous preachers roused the faithful in various parts of Europe, who soon proceeded to the Holy Land in four large armies. Jerusalem was taken (1099), and became the capital of a Christian kingdom which lasted nearly a hundred years. Godfrey de Bouillon, the gallant leader of the crusade, was appointed king. To defend this newly established kingdom, two orders of knighthood, the Hospitallers and the Templars, sprang into existence. Nevertheless, surrounded as they were by enemies, the Christians of the East were soon obliged to appeal for aid to their brethren in the West.

The second crusade was preached in 1147 by St. Bernard, the abbot of Clairvaux, under the direction of Pope Eugene III. Louis VII of France and Conrad III of Germany departed for Palestine at the head of their armies; but, owing mainly to the treachery of their Grecian allies, this crusade proved a disastrous failure.

The third crusade, led by the rulers of Germany, France, and England, left for the East in 1189. Richard the Lion-hearted secured from Saladin, the Sultan of Egypt, a part of the coast from Tyre to Joppa, and the liberty to visit Jerusalem.

The fourth crusade was undertaken in 1197 by the German Emperor Henry VI. The Germans made a truce with the Saracens, and secured their future influence in Palestine by the creation of the Order of the Teutonic Knights.

During this crusade a great many French knights took the cross, and, without consulting the pope, Innocent III, captured Constantinople, and founded the Latin or Frankish Empire, which lasted fifty-seven years (1204-1261). Far from benefiting the Christians in the East, this conquest served but to increase the animosity of the Greeks towards the Latins, a fact that proved one of the chief obstacles to the success of the Crusades in general.

John of Brienne, King of Jerusalem, the leader of the armies in the fifth crusade, began operations in Egypt, and captured Damietta. Later, however, he had to surrender the city to secure the safe retreat of the Christian army (1221).

The sixth crusade was led by Frederick II of Germany (1228). He concluded the Treaty of Jaffa with the Sultan of Egypt. By the terms of the treaty, Jerusalem, Bethlehem and Nazareth were restored to the Christians.

The seventh and the eighth crusades were led by St. Louis IX, King of France, who became the innocent victim of atonement for the sins of the less sincere crusaders. At Tunis, a dreadful pestilence broke out in the ranks of the crusaders and attacked the king himself. He displayed the magnanimity of a truly Christian hero, not permitting one word of complaint to fall from his lips. He wished to die on a bed of ashes, and edified the whole army by his faith and piety. His son Philip, having concluded a treaty of

peace with the Turks, returned to France, taking with him the body of the holy king.

Thus ended the last of the Eastern Crusades. The Christians gradually lost all their conquests in the East, and the Moslems have ever since retained possession of the Holy Places.

139. Results of the Crusades.—Although the Crusades failed to attain their ultimate object, the acquisition of the Holy Places in the East, they nevertheless produced lasting and beneficial results. From a political and social point of view they brought about the fusion of the various Christian nations. Kings were enabled to enroll under their own standards all the military forces of their realm, thereby securing national unity. The serfs that took the cross were emancipated by the fact, and were permitted to sell the lands they held. This led the way to the acquisition and sale of property. The nobility advanced to military honors, and chivalry flourished in all its splendor. Navigation, commerce and agriculture received a new impetus, and the industries and arts made wonderful progress. Moreover, the development of general culture in the West was the direct result of these holy wars.

From a religious point of view, the Crusades proved successful mainly in preventing Islamism from overrunning Europe. They thus saved Europe to Christianity, and gave pre-eminence to the most sacred of all interests—religion. In fact, we see in the Crusades one of the most beautiful movements that piety, faith and devotedness to a sacred cause have ever inspired. They furnished occasion for the expiation of sin and of public scandals, and gave birth to the religious orders of knighthood, which presented to the world admirable examples of bravery, nobility and devotedness. But the most noteworthy of all the results of the Crusades was the interior awakening of souls toward Christ and His Kingdom—a spiritual regeneration of Christian nations and their leaders,

brought about by familiar contact with the life and death of Christ, the Savior of mankind.

140. Other Crusades.—Besides the Crusades to the East, there were other wars denominated crusades, less prominent, however, than those expressly undertaken for the recovery of the Holy Places. Since the Middle Ages, the term *crusade* has been extended to include all wars waged in consequence of a vow, and directed against infidels, be they Moslems, pagans, heretics, or those under the ban of excommunication. The wars of the Spaniards against the Moors were a continual crusade from the eleventh to the sixteenth century. In the north of Europe, crusades were organized against the Prussians and the Lithuanians. The extermination of the Albigensian heresy was due to a crusade. And in the thirteenth century the popes preached crusades against John Lackland of England and Frederick II of Germany, both of whom had been excommunicated.

TOPICAL OUTLINE

I

134. Lay investiture caused the struggle between Church and State.

135. The Concordat of Worms secured the free election of bishops.

II

136. Moslem aggressiveness gave rise to the Crusades.

137. The Crusades were undertaken for religious and for social motives.

138. The Crusades comprised eight principal expeditions.

139. The Crusades produced beneficial results.

140. Other crusades were organized against infidels.

See Notes: Investiture, Charles Martel, Clairvaux, Moors.

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CHAPTER XVI

INTERNAL LIFE OF THE CHURCH

I. CONSTITUTION

141. **The Pope, the Sovereign Pontiff.**—During this period the Church had acquired her freedom, and with it, the supreme power in society. The title of sovereign pontiff was henceforth conceded to designate exclusively the supreme head of the Church. Decisions, which heretofore had been considered to fall within the jurisdiction of the bishops, were reserved to the Holy See. The confirmation of episcopal elections became the sole right of the pope, whilst his jurisdiction over temporal sovereigns was real and effective. At times the pope sent his legates or nuncios to the various countries to treat on important ecclesiastical affairs. Finally, the person of the sovereign pontiff was surrounded by a ceremonial of greater pomp and solemnity. The tiara, with its triple crown, became the sign of his supreme power.

142. **The Cardinals.**—After the Decretal of Pope Alexander III at the Third Lateran Council (1179), the election of the pope and the government of the Church, during the vacancy of the Apostolic See, passed exclusively into the hands of the cardinals.

Chief among the insignia of the cardinals is the red hat. They are further distinguished by their scarlet robes, and wear a ring with a sapphire stone.

143. **Bishops, "in partibus infidelium".**—During the time that Islamism was making rapid progress in the East, many bishops were forced to abandon their sees, and to take refuge in Europe. Upon their decease, other bishops were consecrated as their successors. These prelates, holding the titles of bishoprics that no longer existed, became auxiliaries to bishops of larger sees in Europe, and were known under the title of bishops "in partibus infidelium",

an expression meaning "in the lands of the unbelievers". At present, they are designated as titular bishops.

II. DISCIPLINE AND WORSHIP

144. Councils.—Six ecumenical councils were held during this period. The First Lateran Council, held at Rome in 1123 under Pope Callistus II, abolished the right of investiture claimed by lay princes, and dealt with church discipline and the recovery of the Holy Land from the infidels. The Second Lateran Council was called by Innocent II in 1139. The Third Lateran Council under Pope Alexander III condemned the Albigenses and the Waldenses, and issued numerous decrees for the reformation of morals. Pope Innocent III convened what is regarded as the most important council of the Middle Ages, the Fourth Lateran (1215), which published seventy reformatory decrees. The First Council of Lyons, convened by Innocent IV (1245), directed the crusades of St. Louis. The Second Council of Lyons (1274), the last of this period, was convened by Pope Gregory X to effect a reunion of the Greek Church with Rome, and to lay down the rules governing papal elections.

145. Canon Law.—Gratian, a learned monk and teacher at Bologna, Italy, is the true founder of canon law. He was the first to collect and to arrange methodically the numerous laws and decrees of the popes and of the various councils. With the approval of the Church, these laws were published by him in a book entitled *Decretum*, which appeared about the year 1140.

In 1230 Pope Gregory IX commissioned St. Raymond of Peñafort, a learned Dominican monk, to re-arrange and to codify the canons of the Church. The pope announced the new publication in 1231, and commanded that the *Decretals* edited by St. Raymond should be considered authoritative, and that they should supersede all others used in the schools for the study of canon law.

146. **The Sacraments.**—In the thirteenth century, the term sacrament, which until then had been applied to various religious rites, was reserved to designate only the seven sacraments properly so called.

(a) **Baptism.**—Baptism by infusion, in which form the sacrament had been administered mainly to the infirm, came into common use during the thirteenth century, and gradually prevailed in the Western Church. The Orientals still retain immersion.

(b) **Holy Eucharist.**—About the same time, the Holy Eucharist was administered under the form of bread only, and infants were no longer admitted to the reception of the sacrament until they had attained the age of reason. In order to refute the heresy of Berengarius, the Fourth Lateran Council employed the term transubstantiation, thereby exactly expressing the doctrine of the Church that the substance of the bread is changed into the substance of the body of Christ by the words of consecration. As a protest against the false teaching of this same heresiarch, the elevation of the consecrated host at Mass was introduced, along with other exterior marks of homage. As the faithful were gradually growing very lax in the reception of the Holy Eucharist, the Fourth Lateran Council likewise decreed the obligation of communicating at least once a year, and that during the paschal season.

(c) **Penance.**—This same Council of the Lateran also prescribed confession in one's own parish church at least once a year. Among the penances imposed during this period for grave offenses, the Church often required the penitent to make a vow to engage in the Crusades, or at least to equip a soldier for that purpose.

(d) **Matrimony.**—Secret marriages were forbidden under the severest penalties by various councils. Solemn marriages were forbidden during Lent and Advent, and within the octave of Christmas.

147. **Feasts, Prayers, and the Veneration of the Saints.**—The principal feasts instituted by the Church

during this fourth period were those in honor of the Blessed Sacrament and of the Holy Trinity. The Rosary became one of the most popular devotions. The Dominican and Franciscan orders labored incessantly to spread the devotion to the Holy Mother of God.

The veneration of the saints and of their relics received a great impetus, and manifested itself principally in frequent pilgrimages to their numerous shrines. Many of these were costly structures erected by the returning crusaders as shrines for the relics they brought with them from the Holy Land.

148. The Religious Drama.—During this period, the dramatic representation of the Passion and of the Resurrection of Our Lord was added to the ceremonies of Divine worship, for purposes of instruction and edification. In the thirteenth century, however, this was no longer permitted in the churches, owing to the difficulty of obtaining suitable actors, and to the want of respect for the holy place, too often occasioned by these representations. Moreover, the dramatic performances, also styled Mysteries, soon ceased to be a part of the actual services of the Church. The language of the people was substituted for the Latin at these dramas, and they soon lost their religious character altogether.

III. CHRISTIAN ART

149. Architecture.—Catholic Christianity, during the thousand years of the Middle Ages, dominated fully and freely the life and customs, the genius and art of mankind, principally in Europe. This is plainly shown in the permanent public monuments erected by past generations, to express those high ideals and exalted aspirations that a Divine religion alone could inspire. Catholicism dominated the Middle Ages as a religion, and the natural monuments of a religion are its temples. Divine in its origin, sublime and transcendent in its doctrine and in its revelation, the Catholic Church raised the human mind to heights never

attained by pagan Greece or Rome. Thus it was that man designed with love-inspired genius, and executed with patient toil, those grandest monuments of all ages—the Catholic cathedrals.

150. Various Styles of Architecture.—The Romanesque style, evolved from the old Roman basilica, was developed from the tenth to the twelfth century. Its characteristics were the vaulted ceiling and the round-arched windows and portals. The famous cathedrals of Mainz, Speyer and Worms are models of this style. The Romanesque gradually developed into the incomparable Gothic style. It was in the adornment of Europe's magnificent Gothic cathedrals that the arts of painting and sculpture were perfected side by side. In fact, the great triumphs of painting and sculpture in the fifteenth and sixteenth centuries were only the flowering of the good seed planted in the twelfth and thirteenth.

TOPICAL OUTLINE

I

141. During the fourth period the pope exercised supreme power over the Church and society.

142. The rights and the apparel of the cardinals were determined.

143. Many Eastern bishops fled from the Mohammedans, and took refuge in Europe.

II

144. Six ecumenical councils were held during this period.

145. The canons of the Church were codified by Gratian and St. Raymond of Peñafort.

146. The Church made wise regulations pertaining to the Mass and to the sacraments.

147. Several feasts were instituted and pilgrimages were multiplied.

148. The religious drama was introduced by the Church.

III

149. The cathedrals were the natural monuments of religion.

150. The Romanesque and Gothic were the styles of architecture developed during the fourth period.

See Notes: Legate, nuncio, tiara, Berengarius, octave.

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CHAPTER XVII

THE RELIGIOUS LIFE

151. **Monastic Life.**—During the fourth period, religious life made rapid progress. Great numbers of the faithful presented themselves for admission into the cloisters. Monasticism, thus extended, took an active part in the life of the Church. Numerous religious reforms, brought about by Pope Gregory VII, owed their success in great measure to the active and zealous co-operation of the Benedictine monks of Cluny. The mendicant orders likewise rendered most distinguished service to the papacy.

152. **The Mendicant Orders.**—Most of the earlier orders founded during this period adopted the rule of St. Benedict, while others followed the rules laid down by St. Augustine. These orders gave to the Church most eminent popes and bishops, and, to the world at large, the most distinguished men in every branch of knowledge, of science and of art. In 1209 St. Francis of Assisi founded the first great mendicant order, known as the Order of Friars Minor, or Franciscans, and in 1215 St. Dominic established the Order of Friars Preachers, or Dominicans. In these mendicant orders, the practice of poverty was so strict, that not only the monks individually, but even the monasteries themselves could not possess anything beyond what was necessary for subsistence; and as for their means of support, they were obliged to rely on the generosity of the faithful. The religious of these orders were destined to perform the functions of pastors and of missionaries of the people in a more practical manner than had been the case with the monks of other orders.

153. **The Military Orders.**—The orders of knighthood, or military orders, called into existence in consequence of the Crusades, combined the obligations of the monastic life with the occupations of the military

service. They protected the pilgrims who visited the sacred shrines of Palestine from the oppression of the infidel, and its members vowed to defend the cause of Christianity in the East.

154. Organization of Monasteries.—The abbot was the general superior of all the monasteries founded under one rule. The prior was concerned with the spiritual affairs of the monastery, while temporal matters were managed by the steward or treasurer. Other functionaries were: the almoner, the sacristan, the superintendent of archives, the librarian, the principal of the schools, and the collector of alms.

The dependents of convents were: the servitors, who held possessions or fiefs, and were the armed defenders of the convent; the land-holders, who paid an annual revenue; and, lastly, the laborers in the fields and vineyards, artisans, and tradesmen of various kinds.

155. Religious Orders in General.—The study of the religious orders founded during this great Age of Faith, as the Middle Ages may be justly called, bears out this important fact redounding to the glory of the Church of God: there is no want in society for which the Catholic Church, by the institution of some particular religious order, has not provided a remedy. Thus the Dominicans furnished the learned preachers and doctors of theology; the Franciscans preached the word of God to the humble and lowly; the Cistercians were the negotiators of peace, the ambassadors and counsellors of kings. The monks of Cluny and of the Chartreuse were the students and the promoters of science in the monasteries; the Franciscans and Dominicans, in the universities. Piety and mysticism were fostered by the Carthusians. The slaves were redeemed by the Trinitarians; agriculture was improved and developed by the Cistercians, the monks of Cluny, and the Carthusians; whilst Christian society at large was defended and protected by the Knights Hospitallers of St. John, the Knights Tem-

plars, and the Teutonic Knights, who, moreover, harbored the pilgrim, and nursed the sick and the aged. The Carmelites were founded in the twelfth century. They contributed greatly towards spreading devotion to the Blessed Virgin Mary. Having been driven from Mt. Carmel by the Saracens, these hermits came to Europe in the thirteenth century, and founded numerous cloisters both for monks and for nuns. To their sixth general superior, Simon Stock, an Englishman, is ascribed the propagation of the devotion of the scapular. The Servites of the Blessed Virgin Mary, and the Brethren of St. Mary of Mt. Olivet, were also established about this time.

TOPICAL OUTLINE

151. The religious orders extended their influence in the Church.

152. The members of the mendicant orders became teachers in the universities, and pastors and missionaries of the people.

153. The military orders combined the obligations of the monastic and of the military life.

154. The monasteries were well organized.

155. The different religious orders supplied the various needs of Christian society.

See Notes: Cluny, archives, Cistercians, Chartreuse, Premonstratensians, Trinitarians.

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CHAPTER XVIII

THE CHURCH, THE GUARDIAN OF REVEALED DOCTRINE

I. HERESIES

156. **The Albigenses.**—(a) **Origin.**—Under the pretext of restoring Christianity to its original form, these heretics militated against the Church, which, as they claimed, was vitiated by riches. They appeared in Southern France in the twelfth and thirteenth centuries. On account of their pretensions to virtue, they were sometimes called Purists, though the name Albigenses, given them by the Council of Tours (1163), prevailed, and was for a long time applied to all the heretics of Southern France. The city of Albi was their principal stronghold.

(b) **False Doctrine.**—The Albigenses asserted the co-existence of two principles: the one good, who created the spiritual world, and the other bad, the source of all evil. The latter created the human body, and is the author of all sin. The former created human souls, but the bad principle imprisoned them in material bodies. They taught that this earth is the only hell extant for the soul, and that punishment is not everlasting. Hence they regarded the liberation of the soul from its captivity in the body as the true end of our being, and held that suicide was, therefore, commendable. Self-destruction was practiced among them, generally by way of starvation. They denied the existence of purgatory and the resurrection of the body, but they believed in the transmigration of the soul instead.

(c) **History.**—The condemnation of the Albigenses by several councils did not prevent the spread of the heresy. Pope Eugene III sent a legate, whose efforts were seconded by St. Bernard; but both failed to produce any lasting effect. The Third Lateran Council (1179) issued a summons to use force against those heretics who were plundering and devastating Albi,

Toulouse, and the vicinity. Finally, Innocent III ordered a crusade to be undertaken against them. The Council of Toulouse (1229) eventually entrusted the Inquisition with the suppression of Albigensianism, so that it practically disappeared about the end of the fourteenth century.

157. **The Waldenses.**—(a) **Origin.**—The heresy of the Waldenses dates from the twelfth century. It was originated by Waldes, a rich merchant of Lyons. Having resolved to practice the evangelical counsels in all their perfection, he left his wife, distributed his fortune, and went about preaching penance.

(b) **False Doctrine.**—Waldes and his disciples insisted that the Bible, which was for them the only source of faith, demanded the practice of absolute poverty. They considered the pope as the promoter of all errors, and denied the doctrines regarding purgatory and indulgences. With the exception of the Holy Eucharist, they rejected all the sacraments. They attacked both the civil and the ecclesiastical authorities.

(c) **History**—The heresy of the Waldenses was condemned by Pope Lucius III in 1184. Some of these heretics then united with the Albigenses, and adopted their errors. Having spread to various parts of Europe, many made common cause with the Hussites, and eventually identified themselves with the Protestants of the sixteenth century.

II. THE INQUISITION

158. **Definition.**—In the language of the Church, the term inquisition is used to designate an investigation made by competent authority in regard to a crime, pre-eminently that of heresy. By virtue of a Divine right, resulting from their office, the bishops of the Church are commissioned to bring back to the fold those who have been led astray, to prevent the dissemination of error, and to suppress it, if possible, even by the application of punishments determined by the Church. This duty is so sacred that the Roman

Congregation of the Inquisition is called the Holy Office. Thus, at all times, the bishops were the lawfully appointed inquisitors in their respective dioceses. At the time of the terrible heresy of the Albigenses, however, this diocesan inquisition proved inefficient, so that Pope Innocent III, at the beginning of the thirteenth century, established a supreme and universal inquisition, under the immediate direction of the pope.

159. The Part Taken by the Church.—Long before the establishment of the Inquisition by the pope, the custom of punishing with exile or death those who obstinately persisted in spreading heretical doctrines had prevailed in Europe. It was generally conceded that the welfare of society demanded such stringent measures. In 1184 Pope Lucius III agreed with the Emperor Frederick I to send investigators or inquisitors into those parts of the country suspected of harboring heretical teachers, in order to hand over the guilty parties to the secular powers. After the assassination of the papal legate, Peter of Castelnau, by the Albigenses, the Fourth Lateran Council (1215) decreed rigorous measures against the disorders which were daily becoming more menacing, and ordered the bishops to bring the guilty ones to justice. The Council of Toulouse (1229) decreed that the bishops should authorize a clergyman and several laymen in every parish to denounce those guilty of heresy. Pope Gregory IX appointed the Dominicans papal inquisitors. They were to examine all those accused of heresy, and simply pronounce them either guilty or innocent of the accusation; after which the guilty were delivered to the secular tribunal with the usual formula: "Let their lives be spared; let them not be put to death." The judgments pronounced against the guilty by the secular power were: confiscation of property, branding, life-imprisonment, or death at the stake. The popes in general recommended moderation in these judgments, and leniency in their execution, and hence the Church cannot be held responsible for occasional errors and individual acts of cruelty.

160. **History.**—(a) **In Spain.**—Complying with the request of James I, King of Aragon, Pope Gregory IX instructed the bishops to examine and to punish heretics in their dioceses. This inquisition was confided to the Dominicans and Franciscans as early as 1237; but it attained its fullest development only during the reign of Ferdinand the Catholic and Isabella, when the Catholic Faith was endangered by pseudo-converts from Judaism and Mohammedanism. In 1478 Sixtus IV empowered the Catholic sovereigns to set up the Inquisition. Sixtus urged upon the inquisitors the requirements of justice and of humanity in the punishments imposed upon the guilty. Under Philip II, the Inquisition revived with increased severity, owing to the spread of Protestantism, which threatened the political destruction of Spain. As a result, Spain was spared the bloody religious wars which devastated the other countries of Europe at this time.

(b) **In Other Countries.**—The chief scene of the Inquisition's activity was Central and Southern Europe. It was introduced in the Netherlands with the Spanish domination under the Duke of Alva, while in Northern France it was little known. On the other hand, the Inquisition weighed heavily on those countries wherein sectarianism prevailed, such as Italy, Southern France and Germany.

161. **The Procedure.**—On the whole, the Inquisition was humanely conducted. After being cited before the tribunal by the inquisitors, the accused was allowed three days wherein to make his avowal. If he showed signs of repentance, he was pardoned and released. The most persuasive means were employed to effect the avowal of the guilty. Tortures were regarded not as a mode of punishment, but merely as a means of eliciting the truth. They were not originally included in the inquisitorial procedure, but were introduced twenty years later. They were to be applied only once, without however mutilating the condemned person, or imperiling his life.

162. **Justification.**—The Church did not take the initiative in punishing obstinate heretics in the Middle Ages, although, like any other well-organized government, it had the incontestable right to act rigorously against its rebellious members. The kings and emperors first led the way, and the Church reluctantly found itself obliged to adopt similar severe measures.

To form a correct judgment of the Inquisition, we must consider it as an institution evoked by the customs and notions of the times. In the twelfth and thirteenth centuries, society was founded upon the Catholic Faith. Every attack directed against the beliefs of the Church imperiled the very foundations of the social organization. Considered in this light, the Inquisition will prove to have been a necessary instrument in the hands of authority for pursuing the guilty, and for suppressing such doctrines as were subversive of the social order as it existed in those days. It was, therefore, the natural outcome of the needs and ideas of the epoch that witnessed its existence. In fact, the inquisitorial tribunals of France and Spain were the first to abolish the rack and torture, long before the civil courts could be induced to follow their lead.

The papal incumbents during this period always endeavored to lessen the rigors of the inquisitorial action in various countries, and they were ever ready to receive those who appealed to them. They frequently pardoned the condemned, or at least mitigated the severity of the sentence, and imposed severe penalties upon the unjust accuser and the false witness.

163. **Results.**—Though the Inquisition may have given rise to a number of deplorable abuses, it is none the less true that the ensuing good results far outweighed the evils that the spirit of the times made possible. During the first period of its existence, the Inquisition maintained the religious unity of Europe, prevented the dangerous tenets of the Albigensian and Waldensian heretics from leavening society, and

thereby rendered invaluable service to the Church and to Christian civilization. At a later date it stemmed the inroads of Protestantism into Italy, thereby saving this country from the prolonged devastating wars that followed in the wake of Protestantism. The Spanish Inquisition proved an invaluable asset to the country, not only in presenting an impassable barrier to this new form of barbarism, whose martial tread blighted the progress of so many fair provinces of Europe, but it incidentally prepared the way for that most flourishing era of literature and science which added so much to the glory of the Iberian peninsula during the sixteenth and seventeenth centuries.

TOPICAL OUTLINE

I

156. The Albigensian heresy afflicted the Church during the thirteenth century.

157. The Waldenses eventually united with other sects.

II

158. The bishops were the lawfully appointed inquisitors.

159. The Dominicans were commissioned to examine heretics, and the guilty were submitted to the secular tribunals.

160. Introduced by Ferdinand and Isabella into Spain, the Inquisition was soon adopted by other countries.

161. Those who retracted were pardoned, tortures being resorted to only in case of necessity.

162. The tribunals of the Inquisition conformed to the customs of the times.

163. The good results greatly outbalanced the evils resulting from the Inquisition.

See Notes: Holy Office, Frederick I, Philip II, Duke of Alva.

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SUPPLEMENTARY CHAPTER E

THE CHURCH AND SACRED SCIENCE

164. **Schools and Universities.**—During the twelfth century the cathedral and monastic schools increased rapidly in numbers and in efficiency, and produced many erudite scholars. The reformatory measures inaugurated by Gregory VII for the re-awakening of the religious spirit, gave, at the same time, a new impetus to the elevation and advancement of learning. Many of the schools attained an enviable reputation for scholarship.

The most famous universities at this time were those of Paris and Bologna, the former making theology a specialty, the latter jurisprudence.

The popes bestowed special care on the higher institutions of learning, exercising a paternal supervision over them through the medium of their representative, the chancellor of the university. Far from being the enemies of intellectual progress, as Protestant writers frequently assert, the popes proved themselves the true patrons of learning by incorporating ecclesiastical benefices with the universities, thereby permanently providing for the support of the professors. They likewise conferred great privileges upon teachers and students, and in other ways greatly aided these institutions. Religious ceremonies, at which the bishop frequently officiated, accompanied the conferring of degrees.

Before the year 1517 there were sixty-six universities in Europe, Germany alone having sixteen. Besides the two renowned institutions at Paris and Bologna, we find other universities at Cambridge and Oxford in England, at Salamanca in Spain, at Bourges and Toulouse in France, and at Venice, Padua, Naples

and Rome in Italy. Salerno, in Italy, possessed a noted school of medicine, and Pisa, Rome and Orleans were renowned for their schools of jurisprudence.

165. **Theology.**—At the close of the eleventh century, the study of theology began to rank as a science. Lanfranc, the great bishop of Canterbury, revived it; but it was his eminent pupil, St. Anselm, a diligent student of the works of St. Augustine, who first gave scholastic theology that eminence which it subsequently enjoyed in the great European universities of the Middle Ages.

The mendicant orders, whose members pursued the studies of theology and philosophy with great zeal and success, were important promoters of learning at this epoch. Among the Dominicans, the most famous doctors of theology were the Blessed Albertus Magnus and his renowned pupil, St. Thomas Aquinas, whose immortal works on philosophy and theology have been repeatedly recommended by the popes. St. Bonaventure, a Franciscan, so distinguished himself by his piety and his learned writings that Pope Sixtus V placed him among the Doctors of the Church.

Dante, the greatest poet of the Middle Ages, has left us in his "Divina Commedia" a poetical summary of medieval philosophy and theology. Taking St. Thomas as his guide, the distinguished poet describes a mysterious voyage through the three realms of the departed souls: purgatory, heaven, hell. The greatness of this popular, scientific, and religious Italian epic elicits from Dr. James J. Walsh the following well-merited praise: "It seems almost inevitable that a supreme poet should have lived in the thirteenth century, and should have summed up effectually in himself all the greatness of the century, and enshrined its thoughts in undying verse for all future generations."

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FIFTH PERIOD

FROM BONIFACE VIII TO LEO X (1303-1513)

CHAPTER XIX.

INFLUENCE OF THE CHURCH

I. THE HOLY SEE AT AVIGNON

166. **Prologue.**—After the great political crisis of the eleventh, twelfth and thirteenth centuries, and the incessant conflict between the clergy and the empire, which may be considered chiefly an external struggle, we find the Church in the fourteenth and fifteenth centuries facing an internal critical condition, the Schism of the West. For the purpose of ending the schism, councils are convoked, wherein are brought to light two conflicting conceptions regarding the organization of the Church. On the one side are ranged those who look upon the Church of God on earth as organized upon a grand republican plan, with its deliberating assemblies, the councils, presided over by the pope, yet superior to the pope; on the other, we find those who regard the Church as having a monarchical form of government, wherein the pope is the sole and sovereign master. Thus we see that it is amid the saddest conflicts and the most regrettable internal dissensions that the Church is finally and definitely re-established upon its firm basis: the original constitution laid down by its Divine Founder, and so plainly outlined and determined in the first centuries of its existence.

167. **Avignon.**—Clement V, formerly the Archbishop of Bordeaux, was crowned pope in the city of Lyons in 1305. As his immediate predecessors had

been constantly menaced by the intestinal wars of contending factions at Rome, by the interference of feudal barons, and the influence of the German emperors, Clement V dwelt successively at Bordeaux, Poitiers and Toulouse, and finally at Avignon. Here he established his residence, and here Benedict XII, one of his successors, constructed the papal palace. Clement V and six of his successors, including Gregory XI, were Frenchmen, and all appeared to submit more or less to the influence of the French king. This naturally excited the jealousy of the other nations, whilst it served as an example to other bishops, many of whom were much inclined to reside outside of their respective dioceses. On the other hand, Rome, being deprived of the presence of the pope, became a prey to the ravages of the turbulent nobility and of the disorderly and revolting factions. The long stay of the popes at Avignon was the chief cause of the Schism of the West.

II. THE GREAT SCHISM OF THE WEST

168. **The Schism.**—St. Catherine of Siena, at the head of a Roman deputation, called upon Gregory XI at Avignon, and, by depicting the lamentable condition of Italy, which was in danger of total defection, prevailed upon him to return to the Eternal City (1377). He resided there until his death, which occurred the following year. The people of Rome then clamored for the election of a Roman pope. The Sacred College, including the French cardinals, chose an Italian, the Archbishop of Bari, who took the name of Urban VI. The newly elected pope received recognition from all the cardinals without exception, and at once set about to correct the abuses which had crept into the papal court. Without further consideration, he determined to impose a reform bearing especially upon the French cardinals. The severe measures he employed soon brought about a spirit of opposition. The discontented ones, sixteen in number, of whom eleven were Frenchmen, declared that the first conclave had not

been free, and at once elected as pope Cardinal Robert of Geneva. The anti-pope assumed the name of Clement VII, and took up his residence at Avignon in 1378. This was the beginning of the Great Schism. Most of the Catholic countries remained faithful to Urban VI, but France, Scotland, Spain and the Kingdom of Naples declared their allegiance to Clement VII. During forty years, Christianity was thus divided into two sections, notwithstanding all the efforts that were made by several popes to re-establish the unity of the Church.

169. The Council of Pisa.—The Great Schism, with its attending evils, furnishes but another proof of the fact that the Church is a Divine institution, and that it is upheld by the almighty hand of God; for, at this critical juncture, the papal authority must have perished forever if the Church had been the work of man. Upon the death of Urban VI, the Italian cardinals elected Boniface IX in 1389. Soon after, the cardinals at Avignon chose Benedict XIII to succeed Clement VII. The University of Paris, an institution of great influence and moral power in matters of religion as well as of science, proposed to end the schism by means of a general council. The cardinals and bishops accordingly met at Pisa, declared the popes of Avignon and Rome deposed, and named a third, Alexander V. However, the two popes protested that the council had no authority, since it had not been called by either of them, and thus there were three claimants to supreme authority. This fact only added to the general confusion.

170. The Council of Constance.—A new council assembled at Constance, in 1414, and after forty-five general sessions, which occupied more than three years, the Great Schism was brought to an end. The pope of Rome, the only legitimate pope, voluntarily approved of the council, and then resigned; the pope of Pisa agreed to abdicate. But Benedict XIII of Avignon refused to submit. He fled to the rocky sea-

coast near Valencia, where he died a few years after, maintaining his "good right" to the end. The council elected Martin V, who personally presided at the concluding sessions. He then proceeded to Rome, where he re-established the prestige of the sovereign pontificate.

TOPICAL OUTLINE

I

166. Internal dissensions disturbed the peace of the Church during the fourteenth and fifteenth centuries.

167. The long stay of the popes at Avignon was the chief cause of the Schism of the West.

II

168. The schism began under Urban VI and lasted forty years.

169. The Council of Pisa failed to put an end to the schism.

170. The Council of Constance elected Martin V and ended the schism.

See Notes: St. Catherine, conclave, anti-pope.

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CHAPTER XX

INTERNAL LIFE OF THE CHURCH

171. The Pontifical Power.—The troubles and dissensions occasioned by the Great Schism naturally resulted in a weakening of the pontifical power. At the Council of Constance, a certain number of theologians held that the authority of a general council was superior to that of the pope. This doctrine, already disavowed by Martin V, was formally censured later on by Pope Leo X in the Fifth Council of the Lateran. Moreover, the fact that there were two and even three claimants to the papal power had left men in doubt as to who was the lawful pontiff. This sense of insecurity, as to who was the one sure guide in faith and morals, as well as the warring and intriguing of factions supporting one or the other claimant, could not but lessen in men's minds the prestige of the papacy. The weak were scandalized, whilst the evil-minded were encouraged to lawlessness, and a flood of error and depravity burst over the Christian nations of the West. The most powerful weapon of the Church, excommunication, had lost its terrors for many, owing to the fact that it was too frequently used by the rival claimants during the schism. Bishops indeed swore fidelity to the sovereign pontiff, but often they despised his laws as well as the canons of the Church, for which his authority was the sanction. Yet here we may well repeat what has been said of the three centuries that followed the time of Pope St. Leo: "The pilot of St. Peter's ship has been tossed without intermission on the waves of the heaving ocean, but he has saved his vessel and the freight which it bears—the Christian Faith."

172. Discipline and Worship.—Amid the general disorder, ecclesiastical discipline grew very lax. Several bishops left their dioceses at will, while others were more solicitous about their temporal power and the

care of their earthly possessions than about the salvation of the people entrusted to their guidance and direction. Among priests and members of religious orders, laxity of life, avarice, and simony were often but too prevalent. Many among the laity imitated the example of their spiritual guides, and soon manifested a spirit of discontent, a disregard of moral principles, and often a frankly materialistic spirit. The world was ripe for revolt, and it naturally followed that each country assimilated the prevailing spirit in its own way. While Wyclif, with his "Poor Priests," as his disciples called themselves, fomented civil and religious discord in England, John Huss and his followers promoted a similar movement in Bohemia. The people who were not heretics, were to a great extent sensual, superstitious, dishonest, with little regard for the Mass or the sacraments, and with no aim in life but self-gratification. But here let us remark that God, who watches over His Church, raised up saints, such as St. Catherine of Siena, St. Bridget of Sweden, St. John Capistran, St. Vincent Ferrer, and others, who, along with many noted mystic theologians, brought about great and lasting improvements in moral and religious discipline.

173. Feasts and Prayers.—The feast of the Blessed Trinity, which had been celebrated in various countries since the twelfth century, was extended to the entire Church by Pope John XXII, in 1334. The feast of the Visitation became universal by order of Pope Urban VI, in 1389.

The Angelus was at first recited at the sound of the bell at sunset. Pope John XXII exhorted the faithful to recite the Hail Mary three times at the tolling of the bells. Soon the custom arose of ringing the bells also in the morning; finally, the midday ringing was introduced to venerate the Passion of Christ, as the Resurrection was honored in the morning and the Incarnation in the evening, these times corresponding to the hours at which these fundamental mysteries of our religion occurred.

174. Christian Doctrine.—The popes and the councils frequently reminded the pastors of the obligation incumbent upon them of explaining the Gospel to the faithful. The Bible was translated into the various languages of the people. Books were published containing the prayers at Mass, along with the Epistles and Gospels for each Sunday.

The arts were likewise called into requisition for the purpose of instruction. The churches were decorated with sculptures and mural paintings representing scriptural scenes of the Old and New Testaments. These same scenes were reproduced in the "Bibles of the Poor," and in the illustrated catechisms published in great numbers, especially after the invention of the printing press.

175. Christian Art.—Gothic architecture, which had reached its highest development in the thirteenth century, continued to produce, during the fourteenth century, such monumental works of art as the cathedrals of Rouen, Strasburg, Regensburg, Ulm and Metz. The architects of the fourteenth, fifteenth, and the beginning of the sixteenth centuries, gradually altered the primitive purity of the Gothic style. They complicated the original simplicity of the arch and vaulted ceiling, and practically overcharged all parts of the edifice with a profusion of sculptured figures and carved ornaments. Most of the cathedrals of the Middle Ages, which were begun in the thirteenth century and reached their completion only in the fourteenth and fifteenth, present specimens of all the various phases in the development of Gothic architecture. It was not difficult, during these ages of faith, to obtain laborers and abundant resources for the construction of such great masterpieces. In fact, it was no uncommon sight to behold men of the nobility, and chevaliers of distinguished birth, mingling with the ordinary laborers, and lending their aid in the construction of the house of God.

Painting and sculpture were perfected, and lent their noblest productions to embellish the sacred tem-

ples of the Most High. In Italy, the Florentine school of painting attained the zenith of its glory in the works of Leonardo da Vinci, whilst Fra Angelico carried his mystic art to a high degree of perfection.

176. Sorcery and Witchcraft.—Throughout the Middle Ages, the belief in sorcery and in magic arts, a sad inheritance from Paganism, still prevailed among the masses. Women were generally supposed to enter more readily into secret compacts with the evil spirits, through whose aid they could bring harm to humanity. Burkhardt, the Bishop of Worms, had strongly opposed and repudiated this false belief. However, many instinctively admitted the possibility of such relations, and clung tenaciously to their superstitious notions. In 1484 Pope Innocent VIII gave full power to the Dominicans to investigate the alleged practices of magic or necromancy. The persecution against sorcerers had assumed vast proportions in almost all countries. Such superstitious beliefs always found numerous and powerful adversaries; but, as they were strongly rooted in the minds of men, any attempt to eradicate them was sure to call forth violent protests on the part of the masses.

177. Religious Orders.—With the exception of the Order of the Carthusians and of some communities of the Cistercian monks, the religious orders of the time needed reform. The decadence was the result of civil disturbances, of the Great Schism, and of natural human weakness, which, even in the best institutions, has always stood in the way of progress towards Christian perfection.

The Order of Saint Benedict witnessed its decline in fervor from the day that its material resources began to accumulate. Various bishops and abbots attempted to reform individual abbeys, but they invariably met with defeat. Others, however, returned to their primitive fervor, and to the strict observance of their rules. The councils held at Constance and at Basle labored strenuously to bring about similar reforms, and, in

consequence, a number of institutes were established, wherein the original rules of the old orders were observed in all their pristine perfection. At the same time, new orders and congregations sprang into existence, among others the Order of the Minim Friars, founded by Saint Francis of Paula in 1435, and the congregation of the Alexian Brothers, whose special object is the care of the sick in hospitals.

TOPICAL OUTLINE

171. The prestige of the papacy was lessened as a result of the Western Schism.

172. Laxity of discipline among the clergy and laity was counteracted by the saints.

173. Various feasts and the prayer of the Angelus became universal.

174. The Bible and the arts were used to instruct the people.

175. Gothic architecture was further developed, and painting and sculpture were perfected.

176. The masses of the people believed in sorcery and the magic arts.

177. Old orders were reformed, and new orders and congregations were founded.

See Notes: Canons, mystic theology.

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CHAPTER XXI

THE CHURCH, THE GUARDIAN OF REVEALED DOCTRINE

178. **Heresies.**—During the latter part of the Middle Ages, the necessity of reform in religious discipline and observance was universally conceded. Lawful authority labored judiciously and untiringly to counteract the laxity of faith, and the loss of fervor in the practices of Christian and religious discipline. But soon there arose men, who, through their false teaching, proved a menace to society in general. Such were the heretics, John Wyclif and John Huss.

179. **John Wyclif.**—He was a professor of theology at the University of Oxford. Having declared the Bible to be the only source of faith, Wyclif denied the freedom of the human will, and the dogma of transubstantiation. His false teachings and those of his disciples brought about an insurrection of the peasants in 1381, which was suppressed by the English king Richard II. In 1384 Wyclif was suddenly struck with apoplexy, which deprived him of the use of his tongue and lips. He died after three days, refusing to the end to recant his errors.

180. **John Huss.**—Huss was a Bohemian reformer, and an ardent defender of the errors of Wyclif. He was excommunicated by Pope John XXIII. However, he continued, notwithstanding his suspension, to say Mass and to preach his errors. He was cited to appear before the Council of Constance. Upon refusing to revoke his heretical opinions, he was degraded from his sacerdotal dignity, and handed over to the secular power for punishment, according to the custom of the times. He was condemned by the royal court of justice and burned at the stake as a heretic and a disturber of the public peace. After the death of Huss, the terrible Hussite war broke out in Bohemia, which resulted in the pillaging of churches, and the expulsion of the clergy.

181. **Christian Instruction.**—The preaching of the word of God was by no means neglected during the later Middle Ages. The duty of preaching and of explaining the truths of faith was frequently urged upon the pastors of the Church by synods and bishops. The giving of catechetical instruction was imposed as a duty on parents, teachers and pastors. Among the eminent preachers of this period we might mention St. Vincent Ferrer, who combated heresy in Spain, and preached penance in many places, and St. John Capistran, who defended the Faith against the Hussites, and roused the Christians to defend the Church against the Turks.

182. **The Influence of the Church.**—During the Middle Ages, the Church led the Germanic and Slavic tribes from the darkness of Paganism to the light of faith. Together with the supernatural mysteries of faith, she brought to these nations the treasures of natural science. She founded the universities, and encouraged the study of theology and philosophy. Under her guidance and direction other branches of knowledge, such as historical writing and poetry, were highly developed. What the Church has done for art is best illustrated by those glorious monuments, the grand cathedrals of the Middle Ages, in the construction of which the inventive genius of mankind, illumined by faith, has achieved an everlasting triumph.

The spirit of the Church was effective in ennobling the hearts of men. Through her benign influence savage hordes were transformed into civilized and virtuous men. It is true that she did not succeed in eradicating every disorder from domestic and political life; this, however, does not rob her of the merit of having raised the nations from a state of barbarism to one of higher civilization and culture.

Thus we see that the Church faithfully acquitted herself of her Divine mission in the Middle Ages, as she had always done before, and that she was not in need of reformation by the hand of man in the sixteenth

century. But it is true, however, that man has ever been in need of spiritual and moral regeneration through the Church.

TOPICAL OUTLINE

178. Heretical reformers proved a menace to society.

179. The teachings of Wyclif brought about the Insurrection of the Peasants.

180. The pretended reforms of John Huss caused the Hussite wars in Bohemia.

181. St. Vincent Ferrer and St. John Capistran were noted preachers of the Gospel.

182. The Church developed the arts and sciences, and civilized and enlightened the nations.

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SIXTH PERIOD

FROM LEO X TO ALEXANDER VII (1513-1655)

CHAPTER XXII

HISTORICAL VIEW OF THE PAPACY

183. **Leo X** (1513-1521) was a scion of the illustrious family of the Medici. He was a great promoter of literature, science and art, and a potent factor in the cultural development of the West. The protection extended to the master genius, Raphael, has given Leo X his most enduring claim on posterity.

In 1516 he concluded a concordat with Francis I of France, granting him the right to nominate the bishops and abbots of his kingdom. This gave the French crown great control over the Church, and, at a later period, led to many abuses. The most important occurrence during his pontificate was the Reformation, which began in 1517.

184. **Saint Pius V** (1566-1572) was a member of the Order of St. Dominic. For the purpose of impeding the progress of the Turks, he brought about a coalition of the Venetian, the Spanish, and the pontifical fleets. At the head of the combined fleets, John of Austria gained a brilliant victory at Lepanto in 1571. At the moment of victory, the holy pope, instructed by a heavenly vision, announced the successful outcome of the battle to the cardinals who were present in the papal palace. In memory of this triumph, he instituted the feast of the Rosary, and added to the Litany of Loreto the supplication "Help of Christians, pray for us."

185. **Gregory XIII** (1572-1585) has left us the reformed or Gregorian calendar. A previous adjustment of dates was made in the time of Julius Caesar; but this not being sufficiently accurate, there was a deficiency of ten days by the beginning of the year 1582. The pope ordered that the day following the fourth of October of that year be reckoned as the fifteenth, and, in order to avoid any future aberration, he decreed that, of the *centurial* years, only those should be leap years, of which the first two figures formed a number exactly divisible by four. Catholic countries at once adopted the Gregorian calendar, but for a long time the Protestant states retained the old dating.

Gregory XIII founded numerous colleges and seminaries, and spared no efforts to restore the Catholic Faith in countries that had become Protestant. He built the magnificent Gregorian chapel in the Church of St. Peter and also the Quirinal palace, and made so many improvements in Rome that the senate and the people, in recognition thereof, erected a statue in his honor on the Capitoline Hill.

186. **Sixtus V** (1585-1590), a Franciscan monk, was raised to the papal dignity at the age of 62. He at once set about to repress the brigandage which prevailed in the Roman States. He beautified the capital city, built the palace of the Lateran, erected the Vatican library, completed the cupola of St. Peter's, and gave a great impetus to commerce and agriculture. He published the Vulgate edition of the Bible (1590), and established the various Roman Congregations for the purpose of expediting ecclesiastical affairs. It was he that imposed upon all the bishops a periodic voyage to Rome, called "ad Limina", and fixed the number of cardinals at 70, to be divided as follows: 6 cardinal-bishops, 50 cardinal-priests, and 14 cardinal-deacons.

187. **Paul V** (1605-1621).—A serious struggle between Church and State occurred during his pontificate. Various laws passed by the proud Republic of

Venice, touching the rights of the Church, were so obnoxious, that Pope Paul V found himself at last compelled to impose ban and interdict upon the republic. The Government remained refractory, however, and banished those among the clergy who obeyed the papal commands. A reconciliation was finally brought about through the mediation of France and Spain.

Pope Paul V displayed great zeal for the purity of the faith, for the education of the clergy, and for the success of the missions. During his pontificate, a large number of new institutes for education and charity added lustre to religion.

188. **Gregory XV** (1621-1623).—His pontificate of two years and five months was one of remarkable activity. He enriched the library of the Vatican, and instituted the Congregation of the Propaganda, which was to have supreme control over all foreign missions. He regulated the form presently in use for the election of the popes, and decreed that the ordinary mode of election should be by scrutiny, which required that the vote be secret, that each cardinal cast his vote for only one candidate, and that no one vote for himself.

189. **Urban VIII** (1623-1644) was a great patron of Catholic foreign missions, and a zealous promoter of religious orders. He founded the famous Barberini library, which was acquired and added to the Vatican library by Leo XIII in 1902. Urban bestowed upon the cardinals the title of "Eminence", their former title having been "Illustrious and Most Reverend". His pontificate extended over a critical period in the history of the Catholic Church, the Thirty Years' War. In 1642, he issued a Bull condemning the "Augustinus" of Jansenius.

190. **Innocent X** (1644-1655) was distinguished for his rare personal qualities, and his apostolic charity. He displayed much zeal for the re-establishment of discipline in the convents. He issued a Bull in which he declared null and void those articles of the Peace of

Westphalia which were detrimental to the Catholic religion. He also condemned five propositions taken from the "Augustinus" of Jansenius. This gave a new impulse to the great Jansenist controversy in France.

TOPICAL OUTLINE

183. Leo X was a great promoter of literature, science and art.
184. St. Pius V formed a coalition against the Turks.
185. Gregory XIII corrected the calendar.
186. Sixtus V established the Roman Congregations.
187. Paul V imposed the ban and interdict upon the Republic of Venice.
188. Gregory XV instituted the Congregation of the Propaganda.
189. Urban VIII condemned the "Augustinus" of Jansenius.
190. Innocent X was distinguished for his zeal and charity.

See Notes: Roman Congregations, Propaganda, Augustinus, Westphalia, beatify.

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CHAPTER XXIII

PROTESTANTISM

191. **Causes.**—The abuses connected with the preaching of indulgences may be considered as the proximate occasion of the Protestant revolt. The laxity among some of the clergy served merely as a pretext, for, ever since the days of Gregory VII, these alleged disorders were far from being general.

Among the principal causes of the so-called Reformation we must consider, in the first place, the weakening of the principles of faith and of the spiritual authority, undermined by the Great Schism of the West. Furthermore, the license which the new doctrines accorded to the human passions; natural pride, flattered by the individual interpretation of the Sacred Scriptures; the possessions of the Church, left as a defenseless prey to the rapacity of the nobles and the people,—these were inducements that figured largely among the principal causes of success. Besides, the reformers had gained the support and protection of the nobles and princes, while the art of printing lent its aid to the diffusion of error among the confused and excited populace.

192. **Biographical Notes—(a) Luther.**—Martin Luther was born in 1483, at Eisleben, in Saxony. The severity exercised by his parents and teachers in his early training made him a fretful, timid lad, but did not break his pride and stubbornness. At the age of fourteen, he attended the Latin school of the Franciscan Fathers at Magdeburg, and some time later, the University of Erfurth. His talents and assiduous study won renown for him. During his stay at the university he often threw himself with heart and soul into the gayeties of student life, but, invariably after such scenes of hilarity, deep melancholy seized upon him, and he would fall into gloominess. In just such a fit as this he made a vow to enter a convent, and

eventually applied for admission into the monastery of the Augustinians at Erfurth.

He was ordained to the priesthood in 1507, and in the following year was sent to the University of Wittenberg. Here he taught philosophy and continued his biblical and theological studies. He truly sought peace and quiet, but the quiet of the cloister only increased his natural scrupulosity. Like all scruplers, he lacked confidence in God, and, therefore, never experienced that consoling feeling of a conscience at ease. In him, the fear of the Lord was not tempered by the sweet consciousness of His mercy. He found no solace in prayer, and instead of humbling himself before God, he became puffed up with spiritual pride. "When I had read Mass or prayed," he wrote, "I did not thank God, but thought that God was under obligation to me." This feeling of self-complacency alternated with the blackest despair. Under such a strain, Luther looked about for a balm to heal the wounds of his conscience. Impelled by this desire, he eagerly searched Holy Writ, and at last read into its pages the famous doctrine of justification by faith alone. All other tenets of the system which he afterwards preached had before been held by some heretic or other, but this was an entirely new idea. It became the fundamental and distinguishing doctrine of Protestantism, and in it the full meaning and import of the doctrinal revolt of the sixteenth century is contained.

(b) **Zwingli.**—Ulrich Zwingli, founder of the Reformation in Switzerland, was born in 1484 at Wildhausen. He became a learned priest, but, according to his own avowal, he gave great scandal by his unworthy manner of life. His talents led him to engage in political affairs, and having gained considerable prestige and importance, he began his religious innovations. Like Luther, he asserted that the Bible was the sole source of faith, and preached against the pope and the ancient doctrines of the Church. He then ceased to celebrate Mass, denied the existence of all the sacraments, and married.

Zwingli was a contemporary but not a disciple of Luther. In fact, his controversy with the latter, who wanted to retain the dogma of the Real Presence in the Blessed Eucharist, was very coarse and bitter. Seeing that the older cantons of Switzerland refused to accept his "reformed" doctrine, he prohibited all intercourse with them, thereby causing them to take up arms. In the second engagement he fell mortally wounded (1531).

(c) **John Calvin.**—Calvin was born in 1509 at Noyon, in France. He began to prepare himself for the priesthood at the University of Paris, but, becoming acquainted with Lutheranism, he entered upon its defense with such violence that he was obliged to leave France. He went to Germany, where he was thoroughly initiated into the new doctrines. These he subsequently preached at Geneva, whence his tyrannical rule caused him to be expelled. He returned, however, in 1540, and labored during twenty years to establish the Reform. Though he advocated the "liberty of the Gospel," he persecuted with persistent hatred all who did not agree with his views in every particular. Those who dared to oppose him were thrown into prison, or exiled, for he practically governed the city in the name of religion. Michael Servetus, who contradicted him, was publicly burned at the stake. Others he caused to be beheaded, teaching that it was lawful to use the sword to force heretics into submission. During a pestilence that reigned in the city, he dispensed himself (and his ministers) from visiting the sick, on the plea that it was necessary to preserve his health for the welfare of the church and of the city. He died at Geneva in 1564.

TOPICAL OUTLINE

191. The causes that led to the Protestant Reformation are enumerated.

192. The lives of Luther, Zwingli and Calvin are outlined.

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CHAPTER XXIV

SPREAD OF PROTESTANTISM IN EUROPE

193. **St. Peter's at Rome.**—The popes of the fifteenth century undertook great works for the embellishment of the city of Rome. They had become the patrons of art, and the protectors of the great artistic movement known as the Renaissance. Pope Julius II (1503-1513), utilizing the talent of such great masters as Bramante and Michelangelo, undertook to rebuild the ancient basilica of St. Peter, and actually laid the cornerstone of the modern basilica in 1506. Pope Leo X, the universal patron of art, who merited the distinction of giving his name to the century, continued, among other magnificent enterprises, the construction of the new church of St. Peter. In order to raise the enormous sums of money required, he granted numerous indulgences to all who would contribute to the erection of this grand edifice over the tomb of the Apostles. The giving of alms for this pious purpose was not, however, the only condition enjoined for the gaining of the indulgences. The usual conditions, such as confession, Holy Communion, fasts, visits to churches and the like, were required in order to partake of the benefit of the plenary indulgences granted.

194. **The Preaching of Indulgences.**—Albert of Brandenburg, Archbishop of Mentz, was charged by Pope Leo X to preach the indulgences in Germany. The archbishop entrusted the publication of the indulgences in Saxony to John Tetzel, a learned Dominican of Leipsic. As soon as Tetzel arrived in the vicinity of Wittenberg, Luther opposed him, because the teaching of the Catholic doctrine concerning indulgences, confession and penance, did not agree with his own views on justification. He attacked indulgences from the pulpit, and tried to provoke a public discussion.

195. **Condemnation of Luther.**—The Archbishop of Mentz informed the pope of the false teachings of

Luther, who was accordingly ordered to Rome to acknowledge his errors. Alleging the plea of infirm health, Luther succeeded in having the hearing fixed during the Diet of Augsburg in Germany (1518). He appeared before the papal legate, Cajetan, but instead of retracting his errors, appealed to the pope. Leo X issued a Bull defining the doctrine of the Church on indulgences, and another wherein forty-one of Luther's theses were condemned, and their author invited to retract within sixty days, under pain of excommunication. Luther, after writing a shameful pamphlet entitled "Against the Bull of Antichrist," publicly burnt the Bull in the presence of the students of Wittenberg, whereupon he was formally excommunicated by the pope. Charles V, who had recently been proclaimed emperor, being himself a fervent Catholic and desirous of maintaining religious peace in the empire, convoked a diet at Worms at which Luther was publicly condemned (1521). Frederick, Elector of Saxony, a great protector of the heretical Luther, in order to prevent the banishment of the latter, arranged to have him captured by a body of cavaliers on his way back from the diet. Luther was secreted in the castle of Wartburg, where he remained nearly a year. During this seclusion he commenced his translation of the Bible into German, adapting it to suit his new system of belief.

196. Rapid Progress of Protestantism.—To obtain the support of the secular princes of Germany, Luther exhorted them to confiscate the property of the Church. The hope of sharing the magnificent spoils drew to his party a great number of powerful nobles. Frederick of Saxony, and Philip, Landgrave of Hesse, openly espoused his cause. Luther permitted the latter to have two wives, saying that, according to the Scriptures, it was not positively forbidden. Having assailed monastic life and the celibacy of the clergy, Luther did not scruple to commit the double sacrilege of taking as his wife a young nun, Catherine Bora, whom he had enticed from her convent. Lessons such as these,

enforced by such examples, were too acceptable to the corrupt heart of man to be overlooked, and the new sect made rapid progress. From Upper Saxony it spread into the duchies of Brunswick, Mecklenburg, Pomerania, and Prussia, where Albert of Brandenburg, Grand Master of the Teutonic Order, became a Lutheran, and appropriated the property of his community. When Luther thus found himself at the head of a powerful party, he abandoned all reserve, and poured out a torrent of invectives against the pope, the Church, and the doctrines of faith. It is a melancholy task to peruse the coarse jests, the low and disgusting buffoonery, and the vile indecencies with which his books are filled; and it is difficult to conceive how such a leader could have found followers. The relaxation of all restraints, the love of money and of pleasure, must have had deeply corrupted the hearts of the people, before they could have stooped to such degradation. There were even bishops and abbots who appropriated to themselves the property belonging to their benefices, and joined the ranks of the reformers.

197. Luther's Death;—His Legacy.—During the closing years of his turbulent life, Luther led a miserable existence. Stricken with ill health, exhausted by reason of his excessive activity, consumed with disappointment and chagrin, he succumbed to a stroke of apoplexy at Eisleben, in 1546.

The principal doctrines which he had bequeathed to the Reformation are these: Man's evil inclinations constitute original sin; they vitiate all his actions and destroy his liberty. He can be saved by faith alone in view of the merits of Christ. There are only two sacraments, baptism and communion, which are the symbols of justification. Christ is present in the bread at the moment of receiving communion. The Bible is the only source of faith. The true church of Christ is invisible, and without a hierarchy.

198. Errors of Calvinism.—Calvin, who is regarded as second only to Luther, taught that free

will was entirely destroyed by the fall; he rejected indulgences, purgatory, and the invocation of the saints; he denounced not only the pope, but bishops and priests as well; he abolished festivals and sacred ceremonies, and all those sensible means by which the minds and hearts of men are raised to the contemplation and worship of God. Religious practices were confined to prayer, preaching, and chanting the Psalms of David.

Calvin traveled far and wide to spread his opinions, and at last settled at Geneva, which had expelled its bishop some years before, and embraced the doctrines of Luther. At Geneva his power was absolute, and he used it with extreme rigor. No one dared to oppose him; and he who taught that it was sinful to hear and obey the Church, exacted from all around him the blindest submission to his doctrines and his will.

199. Errors of Zwingli.—This heresiarch taught that the sacraments were merely outward signs by which a Christian might be recognized. He destroyed the pictures in the churches, demolished the altars, and prohibited the use of vestments and ceremonies. He rejected the sacraments of Penance and Extreme Unction, and abolished the Mass, introducing in its stead the memorial service of the Last Supper.

200. Consequences of the New Errors.—(a) **From a religious point of view.**—The liberty of private interpretation of the Scriptures, by destroying the unity of faith in Europe, gave rise to numberless sects, and ended in the final repudiation of all belief and morality. In fact, Luther himself was soon surpassed. Thomas Munzer and Nicholas Storck, at the head of the Anabaptists, preached the necessity of a second baptism, the public ownership of goods, and the equality of all men in Christ. Andrew Bodenstein of Carlstadt rejected the Real Presence in the Blessed Eucharist, and all the sacraments. On every side new apostles of error arose, and religious left their convents, broke

their sacred vows, and married. Thus we see plainly how modern rationalism and moral independence are a direct outcome of Lutheranism.

(b) **From a political point of view.**—The German princes and the nobility of high rank drew from Luther's teachings whatever tended to favor their political aggrandizement. The Church, as Luther claimed, was invisible, and could therefore have no clergy; hence she could hold no possessions. The princes accordingly secularized ecclesiastical benefits, and increased their own possessions as well as their authority by inducing or forcing their people to adopt the new gospel.

(c) **From a social point of view.**—The immediate results of Luther's doctrines were ruin, desolation, and bloodshed. Men rose in open revolt, using the texts of the Scriptures to sanction their excesses. Feudal rights were suppressed and serfdom abolished, while the division of property was sanctioned, and universal equality was to be established. The peasants, acting upon Luther's teaching, ravaged the provinces of Suabia, Franconia and Alsace; they pillaged and burnt the churches, destroyed alike monasteries and castles, and slaughtered the priests and monks. Thus the history of the new heresy furnishes the best arguments for its condemnation.

TOPICAL OUTLINE

193. Pope Leo X granted indulgences to those who contributed towards the completion of St. Peter's.

194. The Dominican, John Tetzel, published the indulgences in Germany.

195. Luther was excommunicated by Leo X.

196. Luther obtained the support of secular princes, and many people joined the ranks of the reformer.

197. Luther died of apoplexy. His principal doctrines are stated.

198. Calvin taught many errors and exacted blind submission.

199. Zwingli proclaimed various heretical doctrines.

200. The consequences of the new errors are enumerated.

See Notes: Bramante, Michelangelo, Bull, thesis, diet.

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CHAPTER XXV

PROTESTANTISM IN VARIOUS COUNTRIES

I. SWITZERLAND

201. **Zwingli, Calvin, and other contemporary reformers** spread their heretical doctrines throughout Switzerland, until most of the cantons were infested with error. They formed rival leagues, and bloody wars ensued. The Catholic cantons finally prevailed at Kappel (1531) and at Zug, and the convention, which was held in the following year, divided the country into Catholic, Protestant and mixed cantons. Liberty of conscience was granted, not to the individual, but rather to the separate governments, so that each canton was to be free to establish its own belief and form of government. Geneva, where the French language was prevalent, became the center whence the false doctrines were disseminated, spreading rapidly into France, Holland and England. It well deserved to be termed, "The Rome of Protestantism".

II. FRANCE

202. Lutheranism made its way into France from Germany, in the early part of the sixteenth century, and a few years later Calvinism crept in from Geneva. The early Lutherans and Calvinists had been artisans and workmen, but in the course of time some of the most influential princes and noblemen joined their ranks. Thus it happened that the French Calvinists, or Huguenots, as they were called, gradually became a political and military force, and the kings of France were but defending their own rights in opposing these heretics. This brought on the civil wars called "wars of religion", which, during thirty years of civil disorder, included such odious scenes as the massacre of the Calvinists at Vassy (1562) by the troopers of Guise, and the massacre of St. Bartholomew's Day. The Huguenots, who complained of Catholic intolerance,

were themselves most intolerant wherever they happened to be the stronger. The Edict of Nantes (1598) granted them by King Henry IV, allowed the free exercise of their religious worship, but, wherever possible, they opposed the enforcement of those clauses which were favorable to Catholics.

III. ENGLAND

203. Henry VIII (1509-1547).—Henry at first opposed Luther in an excellent work entitled "Treatise on the Seven Sacraments". On account of this work, Pope Leo X granted him the title of Defender of the Faith. However, his ill-regulated passions soon drew him into a schism, which prepared the country for the introduction of heresy. The principal causes of the Anglican Schism, as it is called, were the passions as well as the private interests of the king, who, with the connivance of the nobility, desired to appropriate the ecclesiastical benefices. Yielding to his passionate attraction for Anne Boleyn, a maid of honor at the court, Henry sought to obtain a divorce from his wife, Catherine of Aragon, urging the plea that his marriage with the widow of his brother was forbidden by Divine law. Although Pope Julius II had granted him a dispensation at the time (1509), he now requested Pope Clement VII to annul the marriage. The pope appointed two legates, one of whom was Cardinal Wolsey, the prime minister of the king, to examine the case maturely. Henry was impatient at the delay. By bribes and other means of pressure he had already obtained a favorable reply from several universities. The queen demanded to be judged directly by the pope, who, resisting the petition of the English lords, refused to annul the marriage. Cranmer, whose appointment to the archiepiscopal see of Canterbury was due to Henry's efforts, considered that he held the archbishopric from the king, although he had received the pallium from the pope. Having broken his own vow of celibacy, he easily divorced the king from Queen Catherine, and declared valid the king's secret marriage

with Anne Boleyn, who was then crowned queen. Meanwhile the Commons had forbidden all appeals to Rome, and enacted penalties against all who introduced papal Bulls into England. Upon this Clement at last pronounced a sentence of excommunication against the king (1533), declaring Cranmer's pretended divorce to be invalid, and the marriage with Anne Boleyn null and void. Hereupon Parliament abolished all ecclesiastical dependence on Rome, and declared the king "Supreme Head of the Church of England". Shortly after, Cromwell, a layman, was appointed to rule the English Church in the king's name. Then followed the wholesale suppression of religious houses and monasteries, with the subsequent confiscation of their goods and property. Henry VIII then began, without however attacking the dogmas of the Church, to oblige all, under penalty of death, to accept his "Bill of the Six Articles of Faith", known as the "Bloody Bill", by which he defined and established the new discipline of the Anglican Church. The theological despotism of the king was confirmed by the execution of hundreds of victims. Lutherans as well as Catholics were persecuted and put to death: the former as heretics, because they denied the points of doctrine contained in the "Bloody Bill"; the latter as traitors, because they refused to acknowledge the spiritual supremacy of the king.

204. **Edward VI** (1547-1553).—England, being now separated from Rome, the center of Christianity, soon became a fruitful field for the spread of Protestantism. Edward was only ten years old, and his uncle, the Count of Somerset, was regent in his stead. The count, with the assistance of Archbishop Cranmer, abolished the Bill of the Six Articles, and replaced it by the "Confession of the Forty-two Articles", most of which were opposed to the doctrines of the Catholic Church. Moreover, Protestant doctors were brought over from Germany, and every British subject was

obliged, as a proof of loyalty, to subscribe to their heretical doctrines.

205. **Mary Tudor, the Catholic** (1553-1558).—Upon the death of Edward VI, Queen Mary, daughter of Henry VIII and Catherine of Aragon, ascended the throne. In her private life she was an example of virtue. Her reign was entirely consecrated to the re-establishment of Catholicity. She renewed the former relations with Rome, recalled Catholics, and exiled Protestant strangers, making severe laws to bear upon all Protestants who would attack her authority and her works. Her excessive rigor in dealing with heretics, however, has cast a shadow of discredit upon her memory. Although Cardinal Pole, the legate of Pope Julius III, counseled tolerance, the Queen condemned about 200 reformers, on account of which she was called "Bloody Mary" by those who gave the title of "Good Queen Bess" to her cruel sister Elizabeth.

206. **Elizabeth** (1558-1603) was the daughter of Anne Boleyn, and was raised a Protestant, though she publicly professed Catholicity during the reign of Queen Mary. She was crowned after the Catholic rite, and thereby compelled to take the oath that she would uphold the Catholic Faith. However, she soon declared herself in favor of Protestantism. She renewed the laws of Henry VIII and of Edward VI against the Church, and, by the Act of Uniformity, prescribed Cranmer's liturgy, and commanded the exacting of the "oath of supremacy". At a convocation of the Protestant clergy, the forty-two articles were reduced to thirty-nine. All who exercised any public function were obliged to take an oath of fidelity to the thirty-nine articles. Those who refused were styled papists, and were punished with confiscation, exile, imprisonment or death.

The Anglican Church differed from all other Protestant sects in recognizing a hierarchy of three orders

of clergy. The Archbishop of Canterbury ordained other bishops, and the ordinal of Edward VI was recognized as the authorized ceremonial for the consecration of bishops and for the ordination of priests. The Puritans, as well as the Presbyterians, (a purely Calvinistic party) who rejected the episcopal hierarchy, were termed dissidents, and these, as well as Catholics, were persecuted and put to death by hundreds. A terrible inquisition, called the Court of High Commission, was established, and empowered to pronounce condemnation without the usual judicial inquiry. All Catholic priests were proscribed, as well as any one of the faithful who confessed to a priest or assisted at Mass. Such was the reign of the haughty and irritable Queen Elizabeth. Under her successors, the persecutions continued, with but short intermissions, until the end of the eighteenth century.

IV. SCOTLAND AND IRELAND

207. **Scotland.**—In 1557 the Protestants of Scotland formed a league called the Congregation of Christ, in order to combat Catholicism, which they styled the Congregation of Satan. During the reign of Elizabeth, the impetuous reformer, John Knox, declared a “war unto death” against Catholics. The people, aroused by his preaching, pillaged the churches and convents, destroyed the images of the saints, and spread havoc throughout the country. The Scottish Church was organized under the Presbyterian form as at Geneva. A small proportion of the people remained faithful to the Catholic Church. The Catholic hierarchy was not restored until the days of Pope Leo XIII.

208. **Ireland.**—The Irish alone, of all the northern nations, remained true to their religion. All efforts failed to pervert them. After a long and bloody struggle, Queen Elizabeth of England took possession of the entire country. She set up a vast hierarchy of

Protestant archbishops, bishops and rectors, who did nothing, for they had no flocks to guard. The Catholics were obliged, nevertheless, to support them. Catholics were deprived of their property and of their political rights. A prize was offered to those who would apostatize, and send their children to the heretical schools. Catholic priests were ordered to leave the country under pain of death. Under Cromwell, three hundred priests were martyred and one thousand sent into exile. During the reign of William of Orange, new persecutions were set on foot, and these continued with increasing violence during the reign of Queen Anne (1702-1714). Such tyranny, of which the history of civilized nations offers no other example, had to be suffered by a people whose only crime was loyalty to the Catholic Faith.

V. SECTS OF PROTESTANTISM

209. An invariable note of heresy is its restlessness, its tendency to split into sects, and to alter its dogmas. Luther and Calvin could not keep their disciples within the limits they prescribed; for the fundamental maxim of Protestantism is, that every one should form his opinions for himself. Thus the new reform gave rise to Episcopalians and Presbyterians, Calvinists and Puritans, Baptists, Quakers, etc., all of which sects held different doctrines, and agreed only in their common hatred of the ancient Faith, and their objection to all authority. New teachers were continually heard broaching new opinions, and confuting those of their masters. It is not astonishing that men should wander thus, when they disdain all guidance; for, have they not rejected the Church which Jesus Christ commands all to hear? Not thus has it been with the Catholic Church. Her government and her conduct have never changed. Her doctrine is ever the same. She develops her definitions to meet heresies as they arise; but her Faith has known neither addition nor diminution,—she is “the pillar and ground of truth”.

TOPICAL OUTLINE

I

201. Switzerland was divided into Catholic, Protestant, and mixed cantons.

II

202. The Protestants became a political and military party in France.

III

203. Henry VIII inaugurated the Reformation in England.

204. Under Edward VI, Protestantism made rapid progress in England.

205. Mary Tudor endeavored to re-establish Catholicity.

206. Elizabeth declared in favor of Protestantism, and persecuted Catholics.

IV

207. John Knox organized the Scottish Church.

208. Ireland remained true to the Faith.

V

209. The various sects agreed only in their hatred of the ancient Faith, and the rejection of all authority.

See Notes: St. Bartholomew's Day, Guise.

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CHAPTER XXVI

THE COUNCIL OF TRENT

210. Opening of the Council.—The spread of the Protestant heresy in Germany, as well as the need that was felt of certain reforms of discipline, created a universal desire that a council might be summoned to arrest the progress of error, and to heal the wounds that heresy had already inflicted upon the Church. After many difficulties, which the jealousies and selfishness of the monarchs of Europe threw in his way, Pope Paul III at length issued the Bull of convocation in 1538. The city of Trent was selected, as uniting many advantages; but it was not until 1545 that all the obstacles were surmounted, and the council held its first session. The assembled prelates assisted at a solemn Mass of the Holy Ghost, and read the Creed, as was done in earlier councils, in order to show that they adhered steadfastly to the faith of the Church, and that their decrees would be only explanatory of that sacred deposit. They then laid down the points to be discussed, and the order in which these should be taken up.

211. Decrees of the Council.—In the first place, it was unanimously decided that all the books of the Old and New Testaments, as contained in the Vulgate, were to be esteemed canonical, and that the unwritten traditions on faith and morals, which were handed down to us by the Apostles, should be received with equal reverence and respect. Then, in order to restrain turbulent spirits, the council decreed that in all matters touching faith and morals, no one should so far presume on his own private judgment as to oppose the interpretation given them by Holy Church, to whom alone it pertains to judge of the true sense and interpretation of the sacred writings. The council further ordered that all who pervert the words of Scripture to profane uses, as, for example, to superstition, or jesting, or the like, should be punished as persons profaning

the word of God. The other sessions were devoted to the question of original sin, which can be effaced only by the merits of Jesus Christ applied in Holy Baptism; of the justification of the sinner; of the seven sacraments instituted by our Lord, especially the Holy Eucharist; of the sacrifice of the Mass; of penance, purgatory, indulgences, the veneration of the saints, etc. On all these subjects the errors of the Protestants were refuted and condemned.

212. Close of the Council.—The council was brought to a close after many interruptions in 1563, under the pontificate of Pius IV. Despite all opposition, the truth triumphed gloriously, and God compelled the passions of men to subserve the glory of His Church. At the twenty-fifth and last session, all the decrees were solemnly read and subscribed. The pope confirmed the decrees, and urged the people to accept them with religious submission. From that moment, the definitions of Trent were included in the faith of the Church. The Council of Trent may be regarded as the complement and compendium of all the preceding councils. A creed was drawn up, in which were embodied the decisions of the assembled prelates; it is known and revered by Catholics as the Creed of Pope Pius IV. It is an amplification of the Nicene Creed.

TOPICAL OUTLINE

210. Pope Paul III convoked the Council of Trent.
211. The errors of Protestantism were refuted and condemned.
212. The decisions of the council are embodied in the Creed of Pope Pius IV.

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CHAPTER XXVII

INTERNAL LIFE OF THE CHURCH

I. RELIGIOUS LIFE

213. **The Society of Jesus.**—God, in His mercy, did not abandon His Church in her great trial. At no time, perhaps, was the Church more prolific of illustrious saints than at this crisis, when she was torn by heresy and schism. Among these great and holy men we must mention, in the first place, St. Ignatius Loyola and St. Francis Xavier. St. Ignatius was born in 1491, and chosen by God to defend and sustain the Church against Luther, Calvin and other heresiarchs of the time. When Henry VIII severed England from obedience to the pope, Ignatius laid the foundation of his order at Paris. He drew around him a few young men, noble-spirited like himself, and on the feast of the Assumption they made their vows in the crypt of the church of Montmartre. Besides St. Francis Xavier, the little band, before which heresy was doomed to tremble and recede, counted among its members Salmeron and Laynez, Bobadilla and Rodriguez. Such was the beginning of the Society of Jesus, which has given to the Church so many eloquent defenders, so many masters of the science of the saints, so many intrepid martyrs and confessors. Just as the so-called Reformation was beginning its desolating ravages, God raised up this barrier to its excesses. Hence it is that never has a community been assailed with such unrelenting fury, or been compelled to suffer such continued persecution. The order grew and spread and still survives, after many storms, with its strength unimpaired, its devotion as fervent, its labors and sufferings as magnanimous and successful as ever.

214. **Other Congregations.**—While the ancient religious orders were devoting themselves with renewed fervor to the work of their Divine vocation, other congregations were being formed. Some were founded for the instruction of the clergy and of the

people, others for the education of youth, others again for the care of the sick and the poor.

215. Instruction of the Clergy and People.—

(a) The Oratorians, founded by St. Philip Neri (1548), were an association of secular priests living in community under a rule, though they were not united by any particular vows. Among the earliest members was the celebrated Baronius, the author of the "Ecclesiastical Annals". They were known as Oratorians because St. Philip and some of his associates held conferences in Christian doctrine and in Church History in the oratory of St. Jerome at Rome. They gradually added exercises of piety, intermingled with religious music and chant. Palestrina, who may be styled the great musical reformer of the sixteenth century, prepared a number of musical compositions to be used at the oratory, whence originated the name Oratorio.

(b) The Congregation of Saint-Maur, a branch of the Order of St. Benedict, was distinguished by the erudition of its members, and the great development of learning which was brought about through their influence. They published important works on antiquities, ecclesiastical history, and the Fathers of the Church.

(c) The Sulpicians were founded by Rev. Jean-Jacques Olier, pastor of Saint-Sulpice, at Paris. Their chief purpose was the direction of seminaries. They are a society of secular priests living in community, but not bound by special vows.

(d) The Eudists, without vows like the Sulpicians, were founded by the Venerable Father Eudes, in order to furnish instructors for the seminaries, and laborers for the missions.

216. Preaching the Word of God.—(a) Capuchins.—Some years before the foundation of the Society of Jesus, the Order of the Capuchins was formed in Italy (1525). King Charles IX invited them to France in 1573, and, through the exertions of St. Charles Borromeo, they came to Altdorf, Switzerland,

in 1580. Archduke Ferdinand built them a cloister at Innsbruck, and convents were offered to them in Spain. In all the Catholic territories of the German Empire, convents of this order were established. The Capuchin friars attained great influence during the sixteenth and seventeenth centuries by their extensive labors at home and in foreign missions. They have always succeeded in reaching the hearts of the people, and many provinces owe their restoration to the Catholic Faith, to the zeal and devotedness of these pious religious.

(b) The Barnabites, having all things in common like the first Christians, were established in Milan in 1530. They were austere preachers of penance, gave missions, ministered to hospitals and prisons, and devoted themselves to the education of youth, and to the formation of zealous priests in their seminaries.

(c) The Priests of the Mission, called Lazarists or Vincentians, were established by St. Vincent de Paul (1625), and devoted themselves especially to missions at home and abroad, to works of charity, to preaching the word of God in the smaller villages and towns, and to the direction of seminaries for the secular clergy.

(d) The Theatines, founded by St. Cajetan of Thiene (1524), devoted their energies to preaching, and to the care of the sick and infirm.

217. Education of Youth.—(a) The Order of the Visitation was founded in 1618 by St. Francis de Sales and St. Frances de Chantal. Its members devoted themselves to the education of young girls, though their original and principal object was the care of the sick.

(b) The Ursuline Congregation was founded by St. Angela Merici, in Italy (1537). The nuns devoted themselves principally to the education of girls, though they were also employed in the care of the sick.

218. Service of the Sick and the Poor.—The Sisters of Charity were founded by St. Vincent de Paul (1633) to serve the poor, the sick, the insane, the prisoners,

the orphans, the foundlings, and the afflicted of every description. In fact, no one can count the numbers that have died martyrs to duty on the battle-field, or among the plague-stricken, or in the hidden ways of continuous hard work for the poor. This is indeed an admirable institute, such as religion alone could have conceived, and one which none but the Catholic Church has been able to realize in practical form. Before the French Revolution, the Sisters of Charity counted 426 establishments in Europe.

II. CHRISTIAN ART

219. The Arts.—The Council of Trent had protested against the theatrical nature of the music that had become prevalent in many churches. The musical composers of the time failed to adapt the music used in the churches to the religious sentiment expressed by the words of the sacred ritual. The Italian composer, Palestrina (1594), the most celebrated musician of the sixteenth century, by the charming simplicity of his melodies, and the powerful harmony of his polyphonic compositions, originated a most effective reaction in the direction of the desired reform.

In architecture, Michelangelo Buonarroti (1475-1564), who is also one of the great masters in painting and sculpture, completed the work begun by Bramante, i. e., St. Peter's at Rome. One of his greatest paintings, "The Last Judgment", is a magnificent fresco adorning the walls of the Sistine Chapel at the Vatican. Excepting the church of Saint-Sulpice (1646), in Paris, but few famous architectural works were produced during the sixteenth and seventeenth centuries.

Painting, however, saw its greatest masters. In Italy, Raphael Santi (1483-1520), immortalized his name by his inimitable "Transfiguration", and his wonderful "Madonnas". Perugino, the teacher of Raphael, is also remarkable for his paintings of the Blessed Virgin. Leonardo da Vinci, Correggio, Titian and Bellini, Holbein, Duerer and others, added glory to the Church by their magnificent works of art for the embellishment of the house of God.

TOPICAL OUTLINE

I

213. St. Ignatius founded the Society of Jesus.
 214. Congregations were founded for various purposes.
 215. Several congregations were devoted to instruction.
 216. Other congregations applied themselves to preaching.
 217. The Order of the Visitation, and the Ursulines, undertook the work of education.
 218. The Sisters of Charity served the poor and the sick.

II

219. Music, architecture and painting revived during this period.

See Notes: Oratorio, Bramante, Michelangelo.

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CHAPTER XXVIII

THE CHURCH IN THE MISSIONS

I. IN AMERICA

220. The Popes.—The Church, having lost many of her children in Europe through Protestantism, was compensated for the loss by acquiring great numbers of faithful children in the countries discovered by the Portuguese and Spanish explorers. In order to organize these religious conquests in the New World, Pope Gregory XV instituted the College of the Propaganda, and Pope Urban VIII founded a seminary for the formation of missionaries.

221. Missionary Labors.—America was discovered in 1492 by Christopher Columbus. His account of the wealth of this new world attracted, among others, a number of adventurers, men devoid of all religion and humanity, who perpetrated the most revolting cruelties. However, the ministers of the Gospel of Peace had accompanied the early explorers, and they taught the idolatrous inhabitants to know the God who had created them, and to worship Him alone. No obstacles could arrest the course of the holy missionaries. Many were cruelly murdered by the savage natives; many perished from other causes; but fresh volunteers ever came forward to take the place of those who had fallen in this glorious enterprise. And God gave His abundant blessings. In a few years numerous tribes of Indians, both in North and South America, submitted to the Gospel. A native priesthood was formed, and various sees were created and filled by holy and zealous pastors. The zeal of the missionaries extended also to the conquerors of the New World, many of whom were converted, and endeavored thenceforth to repair the scandal which their former cruelty and licentiousness had occasioned.

222. Las Casas.—The early converts in America were, for many years, exposed to much vexation and

oppression. They found an intrepid protector, however, in the Bishop of Chiappa, in Guatemala, a prelate well known in history as Bartolomé de las Casas. He was a Spanish monk of the Dominican Order, and came to America with Columbus. He spent fifty years in apostolic labor among the Indians, and crossed the ocean seven times to plead their cause at the court of Spain. He obtained for them exemption from slavery, and protected them from the tyranny of the Europeans. His memory is held in veneration by the Church.

223. South America.—All the countries of South America, with San Domingo and Cuba, had their flourishing missions. The most popular of Catholic establishments were the Reductions of Paraguay. About 1555 a number of Spanish Jesuits came to Paraguay, and converted the wandering tribes by whom it was inhabited. They then undertook to civilize them by forming them into a nation, teaching them the trades and sciences, providing them with laws, and with all the benefits of social life. The converts were distributed into villages called Reductions, having schools and workshops. They were provided with the necessities of life, and were perfectly happy. However, the enemies of the Jesuits succeeded in having them recalled by the King of Spain, in 1767, and their hapless flocks soon relapsed into barbarism. This was one of the results produced by the so-called liberal philosophy of the eighteenth century, which was valiant in destroying good and noble works, but powerless in effecting any benefit for the State or for the welfare of the people.

224. North America.—Beneath the cold sky of Labrador and Canada, the Gospel preached by zealous French missionaries produced wonderful fruits. Converts were made, and churches founded among the Hurons, the Esquimaux, the Algonquins, and numberless other tribes. The Illinois, in particular, were remarkable for a high degree of instruction. The wild

and ferocious Iroquois became fervent Christians by the power of Divine grace. A young virgin of this tribe, Catherine Tehgahkwita, died, as she had lived, in the odor of sanctity. It pleased God to grant her the gift of miracles.

II. IN ASIA

225. **India.**—The Portuguese established settlements in India, and at the same time founded bishoprics there. However, it was very difficult to convert the natives, owing to the fact that pagan or non-Christian civilization had already made rapid progress, and that, moreover, the Hindoos were much attached to their religious doctrines of Brahmanism and Buddhism. Nevertheless, St. Francis Xavier and his companions succeeded in converting a considerable number.

226. **Japan.**—St. Francis Xavier made many converts in Japan, though Buddhism had likewise taken deep root in that country. The number of Christians soon rose to several hundred thousand, many of whom, during successive persecutions, won the crown of martyrdom. Finally, in 1638, the Dutch urged the Japanese to expel the Portuguese. Although the native converts were thus deprived of all spiritual succor, many communities of Christians still continued to exist, without priests and without sacraments, except baptism, which they administered themselves.

227. **China.**—The Jesuits gained the favor of the Chinese government by their thorough knowledge of the native language, and by cultivating the mathematical sciences. Father Ricci, being held in great esteem at the court, founded three hundred churches, one of which was at Pekin, the capital. In 1631 the Dominicans entered this great missionary field, and converted many by their apostolic labors.

III. AFRICA

228. The Capuchins made many converts at Mozambique and along the eastern coast of Africa.

The region of the Congo was also visited by the missionaries, but the climate and the natural depravity of the natives made it impossible to establish Christian communities. The king of Abyssinia was converted in 1626, but his successor drove the missionaries from the country.

TOPICAL OUTLINE

I

220. The popes took great interest in the missions.
221. The missionaries followed the discoverers to the New World.
222. Las Casas was the protector of the early converts.
223. The Jesuits were active in South America.
224. Many converts were made among the Indian tribes of North America.

II

225. St. Francis Xavier converted many in India.
226. Japan produced many martyrs.
227. The Jesuits and Dominicans made converts in China.

III

228. The Capuchins labored in Africa.

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SEVENTH PERIOD

ALEXANDER VII TO PIUS VI (1655-1799)

CHAPTER XXIX

HISTORICAL VIEW OF THE PAPACY

229. **Alexander VII** (1655-1667).—Pope Alexander governed the Church with wisdom and prudence. He was a great patron of learning, and gathered many illustrious men about the papal court. He did much to beautify Rome, and also made extensive additions to the Vatican library. The conversion of Christina, daughter of Gustavus Adolphus, and Queen of Sweden, was an important event of Alexander's pontificate. The queen abdicated the throne and went to Rome, where she remained until her death.

230. **Clement IX** (1667-1669).—Pope Clement was distinguished for his extreme charity, and his great affability toward great and small. He temporarily pacified the quarrelsome Jansenists in France, and supported Venice against the aggressions of the Turks, who, notwithstanding, took possession of the island of Candia, after a gallant defense that had lasted twenty years. In 1668 he declared blessed the first American saint, Rose of Lima.

231. **Innocent XI** (1675-1689) exerted himself to promote discipline among the clergy and people, and by a decree of February 12, 1679, encouraged frequent and even daily Communion. He had the satisfaction of seeing the progress of the Turks in the East finally checked by the brilliant victory of John Sobieski, King

of Poland, before the gates of Vienna (1683), and lived to see the expulsion of the Turks from Hungary, and the capture of Belgrade (1688).

232. **Benedict XIV** (1740-1758) was one of the most distinguished pontiffs that sat upon the throne of Peter. He restored order in the government of the Papal States, and regulated with great wisdom numerous difficulties that arose in Spain, Portugal, Austria and Sicily. He renewed the condemnation pronounced by his predecessor against Freemasonry, and labored zealously at the reform and the education of the clergy. At Rome, he founded four academies for the study of (a) Christian antiquities, (b) the history of the Church and of the councils, (c) the history of canon law, (d) the liturgy. He established a Christian museum, and enriched the Vatican library with the purchase of the Ottobonian library, consisting of 3,300 manuscripts. He founded chairs of chemistry and mathematics in the Roman university, and many others for painting, sculpture, etc., in other schools. Though he was held in great esteem throughout the world for his learning, his statesmanship, and his apostolic zeal, yet his fame rests principally on his admirable ecclesiastical writings.

233. **Pius VI** (1775-1799) was elected after a conclave that lasted four months. He was distinguished for his rare intellectual culture, joined to an extreme mildness of disposition. During his pontificate he had much to suffer from Joseph II, Emperor of Austria, and other rulers of Catholic countries. At the request of the American clergy, Pius VI erected the See of Baltimore in 1789. After the French revolution the pope was obliged to surrender Avignon and other possessions to France. The French took Rome in 1798, and proclaimed the Roman Republic. Because the pope refused to acknowledge the republic, he was forcibly taken from Rome, and, though seriously ill, he was hurried over the Alps to Grenoble, then to Valence, where he died at the age of 81 years.

TOPICAL OUTLINE

229. Alexander VII was a great patron of learning.
230. Clement IX supported Venice against the Turks.
231. Innocent XI issued salutary decrees to promote piety and discipline.
232. Benedict XIV, distinguished for his devotion to science and learning, ranks among the greatest popes.
233. Pius VI saw Rome proclaimed a republic, and died a prisoner.

See Notes: Gustavus Adolphus, Sobieski, conclave, Joseph II.

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CHAPTER XXX

THE EIGHTEENTH CENTURY

I. JANSENISM

234. Jansenius.—The Jansenist errors, which produced so much evil in France, did not originate in that country. Their author was Baius, a doctor at Louvain, in Belgium. He, however, retracted his false teachings before his death. His doctrines, unfortunately, did not die with him, but were propagated in many of the schools by his disciples. Jansenius had imbibed these errors while studying theology at Louvain and Paris. It was he who brought this heresy formally and publicly to light in a work entitled “*Augustinus*”, which, however, was not published until after his death. During his stay in Paris, Jansenius had contracted friendship with several priests and doctors of the Sorbonne, who had become infected with the same errors. Through their combined efforts, the new opinions made rapid progress, and the plausibility of the system misled many, even such learned men as St-Cyran, Arnauld, Nicole, and Pascal. The hotbed of the heresy was Port-Royal, a monastery near Paris. Though Jansenius gave his name to a heresy, he was not himself a heretic, but lived and died in the bosom of the Church.

235. Errors.—Out of an affected respect for the sacraments, the Jansenists induced their disciples to abstain from receiving Holy Communion even at those special times required by the Church. Their teaching was of a most gloomy and discouraging nature. They taught that God imputes to us even those faults which we cannot avoid. Jesus Christ, according to their doctrine, died on the cross to save only a few privileged and elect souls, and not the whole race of man. Such teaching was enough to destroy all confidence in God, and to drive men to despair.

236. Opposition.—In the Society of Jesus, that watchful guardian of the Lord's heritage, the Jansenists found unwearied opponents, or, let us rather say, devoted brethren, who employed every argument that reason could suggest to bring them back to the truth, but without success. One of the Jansenists, a rigorist, known as the deacon François de Paris, who died in 1727, was raised by the sect to the honor of sanctity, and his tomb became the resort of the misguided and fanatical multitude. Fake miracles were performed, and were attested by priests, doctors and magistrates, who were either dupes or accomplices. These impostors soon became the subject of popular ridicule, and were dispersed by the police, who closed the cemetery in 1732. The chief defender of the Faith was Christopher de Beaumont, Archbishop of Paris, whose virtues and untiring labors did much to repress the heresy. He was persecuted by the heretics, and repeatedly banished from his see, but never ceased in his efforts to unmask their dangerous delusion. The heresy, defeated in the field of argument and condemned by the Holy See, was crushed amid the general destruction caused by the Revolution, and though it still numbers a few adherents scattered in France and in Holland, it has ceased to have a separate existence.

II. PHILOSOPHISM

237. Modern Philosophy.—The Catholic Church, which during the sixteenth and seventeenth centuries had so valiantly opposed the attacks of Protestantism, was now called upon to defend itself against a more formidable enemy. The fundamental principle of Protestantism, which permitted every man to explain the Holy Scriptures according to his own judgment, led the way to rationalism, i. e., to the religion of reason, or infidelity. The movement began in England, where these infidels styled themselves free-thinkers, and professed to believe only what could be proved by the senses or by experience. In the eighteenth century, it spread over France and Germany, in the form of

rationalism or deism, which acknowledged the existence of God, but denied all Divine revelation. In the nineteenth century, it finally developed into materialism, which denies the existence of God and of the human soul, and constitutes one of the greatest evils that threaten society and religion at the present day.

238. France.—While Philip, Duke of Orleans, acted as regent for the boy-king, Louis XV (1715-1774), infidelity, which had been repressed during the reign of Louis XIV, boldly loomed up and assailed everything that Christianity held most sacred. Philip, being utterly devoid of religion, abandoned himself to the most degrading vices. Around him was gathered a group of free-thinkers. Confiding in his protection, they declared against Christianity a war which lasted throughout the eighteenth century, and eventually led to one of the most cruel persecutions the Church has ever known. At first, anonymous pamphlets, which directly assailed religion and morality, were circulated, because the self-styled philosophers feared public opinion; by degrees, however, they engaged in open and deadly strife, which culminated in the French Revolution.

239. Voltaire (1694-1778).—Voltaire was as remarkable for his talents as for the bad use he made of them. He was born in Paris, and was educated by the Jesuits. His success in literature and poetry filled him with self-sufficiency and pride. Condemned by the French Parliament for his irreligious and seditious writings, he left France, spent some time in England, then passed into Germany. Here he was gladly welcomed by Frederick the Great of Prussia, who, like Voltaire himself, hated Jesus Christ and His Gospel, and furiously assailed the Church. Voltaire became the leader and the soul of the infidel movement in Europe. His genius was rich and fertile, but his character and morals were in keeping with his impiety. He hated the very name of our Divine Lord, and swore that he would devote his life to the overthrow of religion. “In twenty

years," he said one day, "the Galilean will be no more." Twenty years passed and the enemy of Jesus Christ died a miserable death, crying in despair: "I am forsaken by God and man."

240. John J. Rousseau.—Rousseau was another writer distinguished for his style. Like Voltaire, he led a wicked life, and, disregarding all revealed religion, he labored to replace it by a natural religion. He believed in God, yet he would not be either a Catholic or a Protestant. In his writings, he strove to inculcate the principles that the State must be the supreme and only head of society, that it must direct all things, including religion, and that anyone who disobeyed the State must be punished with death. Thus Rousseau completed the anti-Christian propaganda of Voltaire. The latter strove to turn men away from their allegiance to God by rejecting the Divine doctrine, while Rousseau dissuaded men from obedience to the Church. In the book entitled "The Social Contract", which appeared in 1762, Rousseau teaches that society has a total and absolute power over every one of its members, and that "the will of the people" is the supreme law, to which the individual must submit in all things. This work furnished the principles that inspired the leaders of the French Revolution and of modern Socialism.

241. Other Writers.—D'Alembert, Diderot, Helvetius, Montesquieu, and others, being all men of talent and of one mind with Voltaire, their leader, set themselves to sap the foundations of religion and of social order, that, as they said, they might regenerate the world. Under the auspices of these men, who assumed the title of Philosophers, i. e., friends of wisdom, philosophism penetrated to the lowest ranks of society. France was flooded with bad books and pamphlets, so that in a few years this false philosophy changed the spirit and character of a great nation, broke every bond of society, and left its votaries no other principle of action than selfishness. In our day, Socialism has

adopted the selfsame tactics, and, unless the nations rise up to oppose the spread of this pernicious poison, we may look forward to similar results.

242. Other Countries.—The writings of the infidel philosophers were welcomed with enthusiasm in other countries, such as Prussia, Spain and Portugal, where they prepared the way for a series of revolutions which laid waste the fairest countries of Europe. The French language was used at the German courts during the eighteenth century, and this opened the door to infidelity. Frederick II, and the principal representatives of the rapidly developing national literature, Goethe, Lessing, and Schiller, paid allegiance to the novel tenets of free-thought. The German philosopher Kant advocated the religion of reason, while Fichte taught plain atheism.

243. The Suppression of the Society of Jesus.—The principle of pride, on which the philosophism of the eighteenth century rested, was as fatal to the spiritual as to the temporal order. While endeavoring to hide the pernicious tendencies of their theories, the philosophers postponed the accomplishment of their ultimate design, the destruction of government, and contented themselves with plotting the annihilation of the Society of Jesus, their most dreaded opponent. The Jesuits stood forward as the intrepid defenders of religion and society, and thus had the honor of being the special objects of the hatred and calumnies of philosophers, heretics and tepid Catholics. The struggle began in Portugal. The Marquis of Pombal, the vindictive and cruel prime minister of Joseph I at Lisbon, gave the signal for a decisive blow. The Jesuits were involved in a pretended conspiracy against the life of the king, defamatory libels were circulated to their prejudice in various parts of Europe, and the pope was requested to suppress the order. He refused, however, and the enemies of the Society of Jesus proceeded to open violence. This excited great indignation in Europe, but soon a minister of kindred spirit induced

the Spanish Government to proscribe the order throughout its dominions. France yielded to the Duke of Choiseul, a partisan of the new philosophy, and followed the example of Spain. Without even a form of legal process, the colleges of the Jesuits were closed, their novitiates destroyed, and their property confiscated. Their worst enemies were parliamentary Jansenists, who rejoiced to humble and crush those who had so long combated their errors and unmasked their disguises. To further satisfy their vengeance, the philosophers and Jansenists resolved to extort from the pope a decree which should formally and forever abolish the order. The possessions of the Church in various kingdoms were confiscated, and the pope was informed that they would not be restored until the Jesuits had ceased to exist. Clement XIV exhausted every expedient of delay, and finally, hoping that he would thus restore peace to the Church, signed the decree which suppressed the Society of Jesus (1773). The philosophers shouted for joy, and hailed the dawn of the day that marked their fiendish victory.

244. **Freemasons.**—The cities of Europe were at this time infested with the members of a numerous and powerful society. They called themselves Freemasons, and held their meetings secretly and in retired places. They originated in 1717 in England, where the seeds of infidel opinions had first been sown. At London, a number of societies or guilds united for the purpose of “building the Temple of Humanity”, that is, of constructing a form of religion agreeable to “noble-minded” men, but wherein every supernatural revelation should be absolutely rejected. Though the ends and agencies of this society were known to a few of the initiated only, so much was certain, that it aimed chiefly to paralyze and weaken religion and to subvert social order. Popes Clement XII and Benedict XIV, after due consideration, proscribed the society to all

Catholics under pain of excommunication; but the evil went on increasing, and Europe was infested with a host of conspirators who awaited only the signal for revolt. That signal was given by France. Louis XVI was on the throne, and philosophism deemed the time opportune to inaugurate its golden age of liberty. How well the enemies of the Church and of society succeeded, the records of the "Reign of Terror" amply testify.

TOPICAL OUTLINE

I

234. Jansenius propagated the false teachings of Baius.
235. The teachings of the Jansenists tended to destroy confidence in God.
236. Their chief opponents were the Jesuits and the Archbishop of Paris.

II

237. Rationalism originated in England.
238. Free-thinkers prepared the way for the French Revolution.
239. Voltaire became the leader of the infidel movement in Europe.
240. Rousseau's writings aimed at the destruction of Christianity.
241. Other writers flooded France with bad books.
242. These evil influences spread to other countries.
243. The Jesuits were suppressed by a decree of Pope Clement XIV.
244. The Freemasons of Europe labored to subvert the social order.

See Notes: Louvain, Sorbonne, St-Cyran, Arnauld, Nicole, Pascal, rationalism, deism, materialism, Port-Royal.

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CHAPTER XXXI

INTERNAL LIFE OF THE CHURCH

I. RELIGIOUS LIFE

245. The Brothers of the Christian Schools.—A congregation known as that of the Christian Brothers, was founded in 1680 by St. John Baptist de la Salle. This holy priest was profoundly affected by the ignorance which was one of the primary causes of the vices of the poor, and he devoted his life and his substance to destroy these vices at their root, by establishing schools in which children would be taught the pure doctrine of the Gospel and the practice of all Christian virtues. He established a novitiate at Reims, and another at Rouen, in France, and had the consolation of seeing his institute spread and consolidate itself before his death (1719). His numerous children, strongly imbued with his apostolic spirit, are still laboring most successfully in all parts of the world, sowing the seed of God's word in the hearts of the young, and imparting to them a truly Christian education.

246. The Redemptorists.—The Congregation of the Most Holy Redeemer, whose members are generally known as the Redemptorists, was founded in 1732 by St. Alphonsus Mary Liguori. This saint, whose name is one of the most illustrious in the history of the Church, was born near Naples in 1696. He was ordained to the priesthood in 1726, and devoted himself to preaching and to the work of the missions. While thus engaged, he planned the foundation of a new congregation for the purpose of providing missionaries for the neglected country people in the neighborhood of Naples. From the date of its origin to the present day, the congregation has enjoyed a constant and rapid growth, and its labors in the vineyard of the Lord have been blessed with great success.

247. The Passionists.—The Congregation of the Passion was founded in Italy by St. Paul of the Cross about 1727. The distinctive spirit of the institute is the practice and promotion of devotion to the Passion of Our Lord. It is a congregation of priests devoted to missionary work and to the preaching of “Jesus Christ, and Him crucified”, according to the words of the Apostle St. Paul. In 1741 Pope Benedict XIV approved the rules of the institute, and Clement XIV gave to St. Paul and his companions the church of Saints John and Paul in Rome, with the large house annexed to it on Monte Celio, and this is the mother-house of the congregation to the present day.

II. WORSHIP AND ART

248. Feasts and Fasts.—At the beginning of this period there were thirty-two holydays of obligation observed throughout the Catholic world. In 1728, Spain requested Pope Benedict XIII to diminish the number, whereupon the sovereign pontiff restricted the number of holydays to sixteen. In 1745 the same concession was granted to Austria. Finally, Clement XIV removed the obligation of attending Mass on certain holydays on which servile work had been permitted. The same pope abrogated the fasts that had been prescribed for the vigils of the feasts of the Apostles, and ordered instead the fasts on all Wednesdays and Fridays of Advent.

The devotion of the Stations or Way of the Cross, as a substitute for the pilgrimage to the holy places at Jerusalem, came into common use during this period. In 1686 Innocent XI granted to the Franciscans the right to erect Stations in their churches. He moreover declared that all the indulgences that had ever been given for visiting the actual scenes of Christ’s Passion could be gained by the active or affiliated members of the order if they made the Way of the Cross in their own churches. Pope Benedict XIII extended this privilege to all the faithful in 1726. Clement XII

permitted the indulged Stations to all the churches, and definitely fixed their number at fourteen. One of the most popularly attended Ways of the Cross at the present day is that of the Coliseum at Rome, where every Friday the devotion of the Stations is conducted publicly by a Franciscan Father.

249. Canonization of the Saints.—Pope Sixtus V established the Sacred Congregation of Rites for the purpose of examining and discussing all matters referring to the canonization of the saints. The process is long, complicated, and expensive, yet so wisely regulated and so minutely detailed as to show forth the admirable wisdom with which the Church determines the reasons for her belief in the holiness of those whom she proposes to place upon her altars.

250. Christian Art.—The principal representatives of the art of religious painting in the seventeenth century were Murillo in Spain, and Rubens in the Netherlands. Murillo combined rare excellence in coloring with the deepest feeling and devotion. From the frequency and fondness with which he represented the Conception of the Blessed Virgin Mary, he was called the “Painter of the Conception”. Rubens’ great masterpieces, the “Crucifixion” and the “Descent from the Cross”, have been preserved in the cathedral at Antwerp, and rank among the finest creations of art.

TOPICAL OUTLINE

I

245. St. John Baptist de la Salle founded the Congregation of the Christian Brothers in 1680.

246. St. Alphonsus founded the Congregation of the Most Holy Redeemer in 1732.

247. St. Paul of the Cross founded the Congregation of the Passion about 1727.

II

248. The number of holydays of obligation was gradually diminished.

249. Pope Sixtus V established the Sacred Congregation of Rites.

250. Murillo and Rubens were the representative painters of religious art in the seventeenth century.

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EIGHTH PERIOD

THE FRENCH REVOLUTION

CHAPTER XXXII

251. Causes.—There were principally three causes that combined to unsettle men's minds, and to bring about the grave political convulsions which shook Europe at the close of the eighteenth century. These causes were: (a) the infidel philosophism, which destroyed all sense of duty and honor; (b) the machinations of secret societies, directed against all forms of government; (c) the abuses which pervaded every branch of the administration of government. Most of the rulers were corrupted by the impiety which they had welcomed and fostered; and as they had rebelled against God, their subjects rebelled against them. A wise reform might have remedied the evil; but the theories of anarchy had pervaded the masses of the people to such an extent that they openly rejected, or at least lent a deaf ear to the Catholic doctrine on authority. Freemasonry, too, played an important part in the French Revolution. The leaders and principal members of the committees and clubs that directed the revolutionary action were furnished by the lodges. In a few years the advocates of liberty and fraternity wielded a tyranny more atrocious than any recorded in history. The clergy, the teachers of pure morality and of obedience to authority, were doomed to be the first victims of triumphant philosophism.

252. Confiscation of Church Property.—Louis XVI, King of France, was a pious prince; yet he lacked the energy that such a crisis demanded, and was thus led to imagine that an assembly of the States General would remedy the evils that were distracting society. The Assembly was composed of representatives of the

clergy, of the nobles, and of the third estate or common people. The States had no sooner convened, than a Constituent Assembly was organized, which proceeded at once to the work of confiscation. Asserting that all the possessions of the Church belonged to the State, the Assembly began to sell the greater part of the Church property, and suppressed all religious orders. There existed in France more than 12,000 abbeys, convents, and other religious houses which afforded a shelter to learning and virtue. These houses contained precious collections of literature and art, many of which the revolutionists buried in promiscuous ruin. Philosophism destroyed in one day the work of ages, in spite of the efforts and remonstrances of the bishops and the clergy.

253. The Civil Constitution of the Clergy.—The religious orders being removed, the Church itself became the object of attack. Lawyers, imbued with anti-Christian ideas, drew up a plan of reform. They reduced the number of bishoprics from 134 to 83, apportioning one to each of the departments into which they divided the country. The bishops were to be elected by popular vote, and to receive their canonical appointment from the metropolitan bishop, but not from the pope. The only act of submission to the Holy See which was permitted was the forwarding of a letter to announce their appointment, and to declare their communion with Rome. The pastors were to be chosen by the electors of each district. This reform was called the civil constitution of the clergy. No ecclesiastic could be nominated to any charge without taking the oath of the constitution. Pope Pius VI issued a Bull in 1791, forbidding the clergy to obey these prescriptions. Owing to this condemnation, the Assembly seized Avignon, which had belonged to the pope, and put to death 600 of the inhabitants, whose only crime was fidelity to the Church.

254. The Clergy during the Revolution.—The Assembly, which now called itself the Legislative

Assembly, forbade the wearing of any ecclesiastical costume, and condemned to exile all priests who refused to take the oath. From the 2nd to the 6th of September, 1792, 111 priests were massacred at Paris in the Convent of the Carmelites, and others in the abbey of St. Germain. Similar horrors were enacted at Meaux, Reims, Lyons and Versailles. More than 30,000 priests are said to have fled to neighboring countries, while others remained in disguise, administering the sacraments to the faithful at the peril of their lives. Among the latter was the saintly William Joseph Chaminade, who subsequently became the founder of the Society of Mary. Many priests were mutilated for concealing the sacred vessels. At Angers, they were shut up in prison and treated with frightful cruelty. More than 40,000 churches, chapels and oratories were torn down by the revolutionists; others were turned into stables, shops, dwellings, theaters and club-houses. Bells, crucifixes, chalices, and all kinds of church ornaments were destroyed or stolen by the pretended friends of the "rights of man".

255. The Worship of Reason.—We must pass over the judicial executions of Louis XVI and of the ill-fated queen, Marie Antoinette; nor does it become us to dwell on the succeeding scenes of terror any further than to point out the character of the great reform preached by the philosophers, the "regeneration of the world" announced by the secret societies, the promised golden age of reason. For ten hideous years the history of religion in France is written in characters of blood. In 1793 the National Convention, which then held sway, abolished the Christian religion by a solemn decree, and proclaimed the worship of "Reason". Notre Dame Cathedral in Paris became a Temple of Reason, wherein political rather than moral doctrines were taught. The example given by the capital was followed in the provinces, where all of the city churches, and a number of those in the country, were closed to Catholic worship. Many churches were pillaged and profaned, the images of the saints muti-

lated, and the crucifixes dragged through the streets amid yells of scorn and derision. The death of Robespierre, the monster of the Reign of Terror, restored some degree of order and peace, but the work of irreligion was not yet accomplished, so long as the See of Peter, the rallying point of the oppressed and persecuted faithful, remained unharmed.

256. The Concordat.—General Bonaparte, having obtained control of affairs, was acknowledged supreme in command under the title of First Consul. He soon realized that he could not establish public order without granting peace to the Church, and consequently he set about to negotiate an official reconciliation between France and the Holy See. This he accomplished by means of the Concordat, which was an agreement formulated in seventeen articles, according to which the Catholic religion was to be officially re-established in France. The Concordat was signed at Paris, and subsequently ratified by the pope in 1801, though it was not published until 1802. Catholic worship was thereby restored in spite of every obstacle. The churches were reopened, many zealous priests returned, and several communities devoted to education sprang into existence. An entirely new distribution of dioceses was effected, and the constitutional bishops that did not submit to the new order of things were everywhere deposed.

257. Napoleon and Pope Pius VII.—When Napoleon Bonaparte was declared emperor in 1804, he prevailed upon Pope Pius VII to crown him at Paris. Soon, however, grave difficulties began to arise between the pope and the emperor. Napoleon, having decreed a general blockade of all European ports against the English, demanded that the pope close the ports of his kingdom as well. The sovereign pontiff, being the father of all the faithful, refused to comply. Napoleon thereupon invaded Rome in 1809, and declared the States of the Church incorporated in the Kingdom of Italy. Pius VII protested and excommunicated the

emperor. Napoleon then ordered the pope to be seized and carried off to France. The Roman States were divided into departments and were administered by prefects, while Napoleon conferred upon his infant son the title of King of Rome. On his return from the disastrous Russian campaign in 1812, Napoleon attempted to wrest from the pope concessions fatal to the independence of the Church. Hoping thereby to restore peace to the Church, the pope was at first inclined to yield to some of the emperor's demands; subsequently, however, he refused to treat of business except in his own capital. In 1814 Napoleon, finding that his generals were falling away on all sides, and being hard pressed by the allied armies, consented to send the pope back to Rome. Not long after, he fell from power, and Louis XVIII was restored to the throne. Pius VII devoted himself with ardor to the restoration of peace and order in the Church. He died in 1823, at the age of eighty-three years, twenty-three of which he had passed on the throne of Peter. So gentle was his character, that Napoleon himself compared him to a lamb. His piety was solid and deep, and his pontificate will ever be remembered as one of the most stormy and yet most glorious epochs of the Church's history.

TOPICAL OUTLINE

251. Philosophism, secret societies and governmental abuses led to the French Revolution.
252. Church property was confiscated and religious orders were suppressed.
253. The Church itself became the object of attack.
254. The clergy were persecuted, exiled, or put to death.
255. The Christian religion was abolished.
256. The Concordat restored Catholic worship.
257. Difficulties arose between Napoleon and Pope Pius VII.

See Notes: Louis XVI, States General, William Joseph Chaminade, Marie Antoinette, Robespierre, Reign of Terror, Directory, Concordat, Louis XVIII.

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NINTH PERIOD

FROM THE BEGINNING OF THE NINETEENTH CENTURY TO THE PRESENT

CHAPTER XXXIII

HISTORICAL VIEW OF THE PAPACY

258. **Pius VII** (1800-1823) signed concordats with most of the princes of Europe. In the United States, he erected, in 1808, the Dioceses of Boston, New York, Philadelphia and Bardstown, with Baltimore as the metropolitan see. To these were added those of Charleston and Richmond in 1820, and that of Cincinnati in 1821. The most memorable event of the pontificate of Pius VII was the restoration of the Papal States. At the Congress of Vienna (1814-1815), these were again placed under papal jurisdiction with their primitive boundaries, though Avignon was still held by France. Pope Pius VII restored the suppressed Society of Jesus in various countries, and eventually extended their field of action to the Universal Church, by a Bull issued 7 August, 1814. During his reign, Rome was the favorite abode of artists, such as the Venetian Canova, the Dane Thorwaldsen and many others. He added numerous manuscripts and printed volumes to the Vatican library, reopened the English, Scottish and German Colleges at Rome, and established new chairs in the Roman College.

259. **Leo XII** (1823-1829).—One of the great events of his reign was the exposure and condemnation of Freemasonry, and of other important secret societies, which were rapidly developing during this period (1825). Leo XII labored above all to counteract the

irreligious tendencies of the age. He gave a great stimulus to education, and recalled the Jesuits to the colleges they had occupied in Rome before the suppression of the order.

260. **Pius VIII** (1829-1830), who reigned less than two years, did much toward the abolition of slavery in Brazil. During his pontificate, the Catholics of Great Britain and Ireland, under the leadership of the inimitable Daniel O'Connell, obtained from Parliament a recognition of their civil and religious rights, and the repeal of those oppressive and persecuting laws under which they had suffered so long. The Catholic Church in England entered upon a new and brilliant epoch of its history.

261. **Gregory XVI** (1830-1846) was a pontiff of distinguished energy and piety, who lived the life of a religious on the throne of St. Peter. He labored strenuously to uphold the rights of the Church against the Carbonari and other secret societies; extended the missions of the Church by erecting forty new sees in various parts of the world; founded public baths, hospitals and orphanages, and gave a great impulse to the arts and sciences. He founded the Etruscan and Egyptian museums at the Vatican, and the Christian museum at the Lateran. To his devotion, his munificence and his labors, Rome and the Universal Church are indebted for many benefits.

262. **Pius IX** (1846-1878).—Whereas Gregory XVI, who will ever be named among the great popes of the Church, held the revolutionary elements of Italy in restraint by severity, his successor, Pius IX, sought to conciliate them by mildness. The latter was, however, sadly disappointed in his expectations.

263. **Trials of the Papacy.**—The Italian revolutionists, with the notorious Mazzini at their head, were enraged because the pope would not take part in the war against Austria. De Rossi, the energetic minister of the Papal States, sought to restore order, but he

fell by the dagger of an assassin, while the pope himself was obliged to flee for safety to Gaeta, in the Kingdom of Naples. Rome was declared a republic, but the Catholic powers intervened. The French army retook Rome from the grasp of the revolutionary Garibaldi, and, in 1850, Pius IX returned to his capital. The French remained in Rome, and the Austrian army held possession of the Legations, fourteen in number, into which the Papal States were divided outside of Rome and its domains. In 1859 the revolutionary party found an ally in the Piedmontist ruler, Victor Emmanuel. England, too, sided with the revolutionists, and Napoleon III offered to lend a hand to drive the Austrians out of Italy, with the result that the pope lost one-third of his domains. At the outbreak of the Franco-Prussian war in 1870, the French troops, who until then occupied the remaining States, were withdrawn, and Rome was at the mercy of the Italians. The parliament of Florence voted the annexation of the Papal States. Rome became the capital, and Victor Emmanuel the ruler of the United Kingdom of Italy. The king made the Quirinal his royal palace, and, in May, 1871, passed the Law of Guarantee. By this law the person of the pope was acknowledged to be sacred and inviolable, and he was granted the use of the Vatican and of the palace of the Lateran. Moreover, a yearly pension of $3\frac{1}{4}$ million lire (\$650,000) was granted him. To this day, however, the popes have declined this offer, lest at any time its acceptance might be interpreted by the Italian Government as conveying an indirect approval of the unjust robbery of the States of the Church, and, in consequence, the popes continue to be voluntary captives in the palace of the Vatican. In order to provide the necessary funds for the government of the Church, which the revenues of the Papal States had supplied until then, the offering of the faithful, called Peter's Pence, was instituted.

264. **Consolations.**—The decline of the temporal power of the popes was marked by an increase of the

spiritual ascendancy of the sovereign pontiffs. The number of pilgrimages to Rome constantly increased, and the bishops in all parts of the world became more closely united with the head of the Church. On 8 December, 1854, Pius IX, in the presence of more than 200 bishops, proclaimed the Immaculate Conception of the Blessed Virgin Mary a dogma of the Church. He also fostered the devotion to the Sacred Heart, and, in 1856, extended the celebration of the feast thereof to the whole world. At his instance, the Catholic world was consecrated to the Sacred Heart of Jesus on 16 June, 1875. In 1869 the Twentieth Ecumenical Council was assembled at the Vatican, and in 1870 it defined the dogma of the "Infallibility of the Pope in all Matters of Faith and Morals". Pius IX lived to the age of eighty-six years, having occupied the chair of St. Peter for thirty-two years, the longest reign the Church has ever witnessed. His long pontificate gave him occasion to display universal activity in the affairs of the Church. In the midst of many and severe trials, he fought fearlessly against the false liberalism which threatened to destroy the very essence of faith and religion. As supreme teacher of all nations, he encouraged learning, science and art, and frequently opposed and condemned the scientific, political and social errors of the day. He erected 36 bishoprics in the United States, and at his own expense established at Rome the Latin American College (1853), and the College of the United States of America (1859).

265. **Leo XIII (1878-1903).**—Like his predecessor, Leo XIII displayed an active energy which encompassed the whole world. He repeatedly protested against the robbery of the States of the Church; protected the sanctity of marriage and of property, and reformed philosophical studies; encouraged and recommended Catholic journalism, and the spread of Catholic literature; promoted science and piety, and condemned anew the secret societies. In 1878 he wrote a learned encyclical on the equality of all men, in which he

refuted the fundamental error of Socialism. In 1883 he threw open the doors of the Vatican Archives, granting free access to its boundless treasures of authentic documents to all scholars of the world, regardless of nation or creed, saying: "The Church needs nothing but the truth." He exhorted all Christian nations to the study of the Sacred Scriptures, and wrote numerous encyclicals to the bishops and archbishops of the various countries of the world. In the Encyclical "Rerum novarum" (1891), he set forth the Christian principles bearing on the relations between capital and labor, and gave a vigorous impulse to the social movement along Christian lines. Spain and Germany sought his arbitration to settle their differences; in fact, he was universally recognized as the supreme pontiff, the great father of the human family.

The United States at all times attracted the attention, and frequently called forth the admiration of Leo XIII. He raised to the cardinalate Archbishop Gibbons of Baltimore (1886), and in 1889 sent a papal delegate, Monsignor Satolli, to represent him on the occasion of the foundation of the Catholic University of America. In 1892 he founded the Apostolic Delegation at Washington.

The Church made great progress under Leo XIII. Two hundred and forty-eight episcopal or archiepiscopal sees were created, new religious congregations were founded, the Catholic missions were extended, and numerous colleges were established.

266. Pius X (1903-1914).—Elected at the dawn of the twentieth century, Pius X was in truth the man chosen by Providence to be the savior of the Church in peril. By a masterly document, he practically stamped out the dangerous errors of Modernism, an accumulation of rationalistic tenets, the essential tendency of which was the corruption of Catholic dogma. These errors had found adherents chiefly among the younger clergy of Germany, France and Italy.

Pius X directed his efforts principally to the promotion of piety among the faithful. On 20 December, 1905, he issued the decree on "Frequent and Daily Communion", wherein he advised all to receive Holy Communion frequently, and, if possible, daily. This decree was soon followed by another "On the Age for First Communion" (1910), by which he desired to restore the discipline of the early Church, and to re-enforce the decrees of the Councils of Lateran and of Trent: "All the faithful of both sexes, *upon reaching the age of reason*, shall confess all their sins, at least once a year, to their priest; and they shall receive Holy Communion with devotion, at least during the Easter time."

In his first encyclical, Pius X made known that the motto of his pontificate would be: "To restore all things in Christ." Faithful to this principle, he began the work of restoration by publishing a Motu Proprio on sacred music in churches, and ordered the authentic Gregorian Chant to be used everywhere. He raised the standard of seminary studies in Italy, and established at Rome the Biblical Institute for the scientific and authoritative study of the Sacred Scriptures. He reconstructed the Breviary, and appointed a commission of cardinals for codifying the laws of the Church. He reorganized the Roman Curia, and simplified ecclesiastical procedure in Rome and throughout the Catholic world. In fact, Pius X has effected reforms that have no parallel since the days of Sixtus V. He invigorated the Church from within, and strengthened her against all attacks from without. He repeatedly lauded the Church in the United States of America for the freedom it enjoys, and honored it beyond precedent by creating three of its prelates Princes of the Church.

267. **Benedict XV** (1914-) was elected to the Chair of Peter while Europe was engaged in a frightful war of nations. His saintly predecessor had died with a prayer for peace upon his lips, and Benedict opened

his career with an earnest appeal to the warring nations to cease their angry struggle, for the sake of suffering humanity and for the love of God. However, the year 1914 came to a close, and the word of the Holy Father was apparently unheeded.

In his first encyclical, Benedict XV speaks with unstinted praise of the splendid fruits which the active zeal of his predecessor brought forth in the Church, and of the example of his holy life, which added such lustre to the Apostolic See. He then recommends that all Catholics should guard against dissensions, and that they should think and act unitedly. He again condemns Modernism, and requests all to keep clear of the spirit of the Modernists, who "reject disdainfully whatever savors of antiquity, and eagerly search for novelties everywhere—in the manner of speaking of Divine things, in the celebration of Divine worship, in the Catholic institutions, and in the private exercise of piety". The Holy Father then concludes with an earnest prayer for peace, "in the interests of society, so that real progress may be made in every branch of culture; and in the interests of the Church of Jesus Christ, in order that she may be able to bear help and salvation to men in every part of the world".

TOPICAL OUTLINE

258. Pius VII labored to re-establish the States of the Church.

259. Leo XII exposed secret societies, and counteracted the irreligious tendencies of the time.

260. Pius VIII saw a new era dawn upon the Church in England.

261. Gregory XVI was noted for great piety and activity.

262. The pontificate of Pius IX was the longest in the history of the papacy.

263. The Papal States were absorbed in the United Kingdom of Italy.

264. The severe trials of the pope were followed by consolations.

265. Leo XIII was universally recognized as the great father of the human family.

266. Pius X carried out his plan, to "restore all things in Christ".

267. Benedict XV issued his first encyclical toward the close of the year 1914.

See Notes: Motu Proprio, Curia, Canova, Thorwaldsen, encyclical, Napoleon III.

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CHAPTER XXXIV

THE CHURCH IN EUROPE

268. **France.**—In 1821 Napoleon died at St. Helena, after receiving the last rites of the religion he had so grievously persecuted. Louis XVIII restored the Papal States, and entered into negotiations with Pope Pius VII for the support and extension of religion in France. The number of bishoprics was increased; many religious communities were founded; missions were held, churches were repaired, and parishes reconstructed. The exiled priests had labored assiduously in their places of sojourn, and many souls were rescued from heresy and schism. Thus the revolutionary storm had scattered the good seed far and wide, to bring forth fruit in due season. On their return to France, the clergy set themselves earnestly to work to undo the evils of the preceding years. Foreign missions were also wonderfully extended. China had been laid waste by continued persecution, but more French missionaries stepped forward to occupy the places of those who had fallen, and carried the tidings of salvation throughout that immense empire. However, the restoration of the Faith in France was but temporary. During the reign of Charles X (1824-1830), the revolutionists deemed themselves strong enough for a decisive assault on the monarchy and on the Church. They demanded the expulsion of the Jesuits, and, for the sake of peace, the king consented to sacrifice them. In 1830, the lawful king was dethroned, and replaced by Louis Philippe, of the House of Orleans. His reign, which lasted until 1848, threatened to be more fatal to the Church and to society than the Revolution. Education was not only severed from religion, but it was henceforth to be conducted by those who were openly and avowedly infidels. The press poured forth its calumnies, history was distorted, and the chief end of man was made to consist in material prosperity alone. Louis Philippe reaped the natural fruit of this

dangerous policy, and was finally expelled from the throne. In 1850, during the second republic, Catholics obtained the liberty to open colleges for classical instruction, and new schools, conducted by priests and religious, sprang up on all sides. In 1880, the majority of the Parliament being of a hostile spirit, that is, being pledged to carry out the designs of the secret parliament of Masonry, the schools of the Jesuits were closed, and their establishments suppressed. The Law of 1903 deprived all religious of the right to teach. The aim of the Government was to banish religion from society. In 1905 a law was passed providing for the establishment of "associations of worship", which should administer the church funds, and own all the buildings of public worship. Pius X condemned the proposed "associations", and left the bishops to choose their own organization. In this connection it must be remembered that, ever since the Revolution, the anti-clerical measures passed in the French Parliament were decreed beforehand in the Masonic lodges. It is the plan of Masonry to destroy all social influence of the Church and of religion, and, as far as possible, to annihilate them both. Nevertheless, the Catholic Church is still flourishing in France, and these very persecutions have brought about a universal revival of Catholic activity. The French clergy are now laboring strenuously and successfully, hand in hand with the zealous laity, for the re-establishment of Christian piety in France.

269. **Italy.**—After the fall of the French Empire (1815), the Italian princes established friendly relations with the Holy See. The revolutionary agitations of 1848 led to the flight of Pius IX to Gaeta, and to the establishment of the second "Roman Republic"; but they were soon suppressed by the French under General Oudinot. In 1870 Victor Emmanuel captured Rome, and completed the spoliation of the Papal States. Freemasonry, together with the Carbonari, under the leadership of Mazzini and Garibaldi, co-operated in

this revolutionary movement. Yet today, the pope, deprived of all temporal power, and a prisoner in the Vatican, still guards the faith and morals of men, his only prestige being the Divine authority of which he has been made the depositary.

The attitude of the Italian powers with regard to the Holy Father must not, however, be taken as an index of the religion of the people. More than 97 per cent of the population are Catholics, and most of them are devout and faithful in the practice of religion. Their great love for the Madonna is well known, and vouches for the earnestness of their faith.

270. Spain.—The armies of Napoleon had pillaged churches and convents. Ferdinand VII, having been restored to the throne in 1814, was favorable to the Church. After his death, however, a violent reaction set in (1833). The property of the convents was confiscated, and the bishops and priests were sent into exile. The spirit of the revolution made itself master of the Peninsula, and, ever since, Spain has known no rest. Twice during the reign of Isabella II, and once shortly after her flight from Spain, there were wholesale seizures of church property and of the goods of religious orders, and the officials repeatedly imbrued their hands in the blood of unarmed and defenseless priests and nuns. In our own day (1912) the late President of the Council, Canalejas, and his band of political freebooters, have done all in their power to strip the Church of her property, and to deprive her of her clergy.

271. Portugal.—At the beginning of the nineteenth century Portugal shared the fate of Spain. The royal family had fled to Brazil, and Dom Pedro, the eldest son, became king of that country in 1822. His brother, Dom Miguel, a devout Catholic, returned to Portugal and was declared king in 1828. Five years later, Dom Pedro claimed the throne of Portugal for his daughter Mary, and with the aid of French and English troops, drove Dom Miguel from the country. The Liberals

and Freemasons, who had lent their aid, made use of the opportunity to persecute the Church. The convents were closed, the property of the religious was confiscated, and only such priests and bishops as had permission from the Government could administer the sacraments. Not until 1881, during the pontificate of Leo XIII, did the relations between Rome and the Court of Lisbon assume a friendlier aspect. In October 1910 Portugal was declared a republic. Former decrees, which required the suppression of all convents, monasteries and religious establishments of every kind, were renewed. The sacking of convents took place amid the usual scenes of profanation and even murder. Those who now (1915) rule Portugal delight in trampling on the Cross, and killing or exiling men and women who are conspicuous for their steadfast maintenance of Christian principles.

272. The Netherlands.—At the Congress of Vienna (1815), Belgium and Holland were united into the Kingdom of the Netherlands under William I. The constitution was inimical to the Church, and bishops, who on that account could not take the required oath to uphold it, were treated as rebels. Protestant teachers were appointed for the intermediate and high schools, religious orders were forbidden to receive new candidates, priests were imprisoned or deprived of their parishes, and Catholic societies were suppressed. Convents and Catholic educational institutions were closed, and their property was confiscated. This mode of persecution, as well as the difference in religion, character and manners of the two races, finally led to the revolution of 1830, which ended in the separation of Belgium from Holland.

273. Belgium.—Leopold I, a Protestant prince of the House of Sachs-Coburg, became the ruler of the new Kingdom of Belgium. The constitution of 1831 granted freedom of worship and of instruction. The bishops at once took advantage of these conditions, established schools and institutions of higher edu-

tion, and restored the University of Louvain (1835). Religious congregations again took charge of the elementary schools. In 1878, however, the liberal party, or free-thinkers, rose into power, and succeeded in abolishing the teaching of religion in the public schools. The Catholics, headed by their bishops, at once began to establish free primary schools, which were soon attended by more than half of all the pupils of the country. Since 1884 the Catholic party has held the ascendancy in the Government, and has inaugurated a period of extraordinary progress and prosperity. The Catholic Press is a strong exponent of the religious spirit in Belgium, which has at least fourteen Catholic dailies.

274. Holland.—The Catholics of Holland had practically to struggle fifty years for their religious liberty. In 1853 Pope Pius IX re-established the ecclesiastical hierarchy in Holland. Since 1884 the Church has enjoyed full liberty, and the number of Catholics is rapidly increasing. In 1906 the Catholic University of Utrecht was founded. In October 1912 Mr. Van Nispen of Lavenaer was elected to the speakership of the Second Chamber of the National Legislature. This is the first time in the constitutional history of Holland that a Catholic was elected to this important position.

275. Germany.—After the secularization of Church property, sanctioned by the Congress of Vienna, a number of princes attempted to dominate the Church. The king of Prussia, Frederick William III, endeavored to force the clergy to bless the marriage of Catholics and Protestants without making any condition as to the education of the children. Those bishops who resisted were thrown into prison. However, they eventually gained their cause. After the formation of the German Empire (1871), Prussia began a terrible war against the clergy. It was called *Kulturkampf*, i. e., the struggle for culture. The originators, Bismarck and his adherents, named it thus to intimate that

belief in Catholic dogmas was subversive of true culture. The Jesuits and other religious orders were dispersed. The famous "May Laws" of 1873 purported to submit ecclesiastical affairs to the control of the State. Seminarists were subjected to military service, and were obliged to spend several years in State universities. Furthermore, the bishops and clergy were deprived of State support, and were fined and exiled. But the Catholics found a champion in the celebrated Windthorst, who obliged the Government to retrace its steps. He was the leader of the great Center or Catholic party, through the influence of which religious peace was gradually restored.

276. Austria.—During the first half of the century, Austria remained a prey to the false tenets of Joseph II. It was only in 1855 that a concordat was arranged between the Holy See and the Emperor Francis Joseph I, by which the liberty of the Church was officially recognized. The opposition, composed of Josephites, Jews, Protestants and Freemasons, prevented the application of the concordat, and eventually effected its abrogation in 1874. Then Catholics began to organize, in order to recover the liberty of the Church. At present, there is a Catholic majority in the municipality of Vienna and in the Reichsrath. Hungary, on the other hand, has enjoyed comparative freedom in its ecclesiastical affairs, owing to the official capacity of its cardinal-primate, who is, at the same time, a legate of the Holy See, and chancellor of the king. In Austria-Hungary about ninety-five per cent of the population belong to the Catholic Church.

277. Switzerland.—At the close of the eighteenth century, no Catholic could possess property in the territory of Geneva, and the penalty of death was imposed upon the priest who was found to say Mass. After the Congress of Vienna, Catholics enjoyed a relative freedom of worship. In 1845 seven Catholic cantons formed a league called the "Sonderbund" (separate league) for their mutual protection. At the

Diet of 1847, they demanded recognition. The motion was rejected, and war ensued. The Catholic cantons were defeated, the Jesuits were driven out of the country, and most of the monasteries in the Catholic cantons were suppressed by the violent radical Government that had come into power. At a later date, Old Catholicism appeared, and brought on a persecution against Catholic priests and people in some cantons, especially in Berne and Geneva. Notwithstanding all this, Catholic life has greatly developed in Switzerland, notably in later years. Thus, the "Catholic People's Union" extends over the whole of Switzerland. This society unites the individual organizations into one large association, and labors with much success in the fields of religion, charity, social work and education. The cantonal University of Fribourg is also of great importance to Catholic life in Switzerland.

278. Great Britain.—Under the leadership of Daniel O'Connell, through whose superior statesmanship the Emancipation Bill was passed in 1829, the Catholics of Great Britain finally obtained admittance to public offices and to membership in Parliament. In 1850 Pope Pius IX restored the Catholic hierarchy in England, re-establishing twelve bishoprics, and appointed the learned Cardinal Wiseman to the archiepiscopal see of Westminster. The latter was succeeded in turn by Cardinal Manning, Cardinal Vaughan, and Cardinal Bourne. Five and one-half million Catholics now enjoy complete freedom of worship in Great Britain, Ireland alone numbering over three and one-half million. The nineteenth Eucharistic Congress was held at London (Sept. 1908), under the presidency of the cardinal-legate Vanutelli. The active and enthusiastic participation of the faithful from all parts of the kingdom gave evidence of the great vitality of Catholicity in England.

279. Russia and Poland.—Queen Catherine II, through her despotic rule, caused eight million Catholics to join the schismatic Russian Church. The same

policy, continued by Nicholas I (1825-1855) and Alexander II (1855-1881), tended to absorb Catholic Poland. The severest persecution followed the Polish uprising of 1863, and many priests and religious were banished to Siberia. Among 130 millions of inhabitants there are twelve million Catholics, mostly natives of Poland.

280. Enemies of Christianity.—The most notorious personal enemy of Christianity at the present day is Freemasonry. Its creed is solely natural; it knows nothing but self, and that which pertains to self-interest. Most of the nations of Europe are honeycombed with Freemasonry, which has been at work through the century to gain admittance to the council-chambers of the nations, whence it exerts its dechristianizing influence upon the masses by propagating its naturalistic views and motives. Thus it is, that from out of their ranks we hear the cry: "There is no God!" and "Death is an eternal sleep!"

Another absolute enemy of Christianity is godless education. It pursues a most destructive course by taking Christ from the child, and by teaching liberty without restraint. Such a system of education must inevitably lead the nations back to Paganism. "We have driven Christ from the schools," is the vain boast of these naturalistic leaders. What is the result? Taking God and religion from the hearts of children, they are building up nations with no higher law, no love of God, or generous love of neighbor, in a word, nations without Christianity.

TOPICAL OUTLINE

268. The aim of the French Government was to banish religion from society.

269. Freemasonry co-operated with the revolutionary movement in Italy (1870).

270. The spirit of revolution has repeatedly troubled the Church in Spain.

271. The Liberals and Freemasons persecuted the Church in Portugal.

272. Religious oppression led to the separation of Belgium and Holland (1830).

273. The constitution of Belgium granted freedom of worship and of instruction (1831).

274. Since 1884 the Church has enjoyed full liberty in Holland.

275. The Church passed through severe trials in Germany, but religious peace was gradually restored.

276. The concordat secured the liberty of the Church in Austria (1855).

277. After much opposition, peace was granted to the Church in Switzerland (1885).

278. Freedom of worship prevails in Great Britain.

279. The Church was constantly oppressed in Russia and Poland.

280. Two notorious enemies of Christianity in Europe are Freemasonry and godless education.

See Notes: Josephite, Reichsrath, Old Catholicism.

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CHAPTER XXXV

THE CHURCH IN OTHER LANDS

281. **United States of America.**—The nineteenth century witnessed a greater extension of Catholicity in the United States than in any other country. At the time of the Declaration of Independence there were nearly 40,000 Catholics; today they number more than sixteen million. In 1789, the first bishop, John Carroll, was appointed to the see of Baltimore; today (1915) the United States has 3 cardinals, 14 archbishops, and 102 bishops. This remarkable increase is due, in great part, to the constant influx of Catholic immigrants, and to the ever-increasing number of converts from Protestantism. In its relations with the State, the Church has enjoyed full liberty according to the Constitution, which insures to every citizen freedom of worship. The bishops have repeatedly met in council at Baltimore, strengthening the organization of the Church, and protecting its doctrine from baneful influences. Religious houses have constantly increased in number, and schools, seminaries and other educational establishments have been founded. Church and State are completely separated, though working with united efforts for the welfare of the great republic. In 1908 the President of the United States wrote to Archbishop Ireland of St. Paul: "In our happy country, liberty and religion are allied by nature, and move along hand in hand". Yet, from time to time, outbursts of hateful bigotry against the Catholic religion have been witnessed even in this land of liberty, warning us to be ever vigilant, united and active, if we would preserve the liberty which we now enjoy.

282. **Canada.**—When Canada passed into the possession of the English in 1763, it numbered about 63,000 Catholics. The country had previously been evangelized by the Jesuit and Sulpician missionaries. At present, Canada has about two and a half million

Catholics, with 8 archbishops and 23 bishops. Laval University at Quebec is a flourishing institution. The Oblates of Mary Immaculate have been actively engaged, since 1841, in converting the Indians of the West and Northwest. To the present day, the French Canadians have ever been faithful to the religious heritage bequeathed to them by their Catholic fore-fathers.

283. **Mexico.**—Shortly after the conquest of Mexico by Cortes, in the beginning of the sixteenth century, Spanish Franciscan missionaries established schools and colleges there. Towards the end of the century, the Jesuits founded colleges in the principal cities, so that Christian civilization and education flourished together through all the years of Mexico's history, until the establishment of the republic in 1824. The so-called reform laws which followed brought about the abolition of the religious orders, with the confiscation of their property and of their educational institutions. The revolutionary party was strongly opposed to the Catholic Church. As in other countries, war was declared against the altar as well as against the throne. This anti-religious feeling emanated from the overwhelming number of Masonic lodges, the representatives of which practically controlled the entire country. From 1824 to 1876 the history of Mexico is one long record of rebellion and civil war. Out of a population of nearly fifteen million, about five or six per cent only are non-Catholics. Withal, Mexico is not progressive. "The lack of progress is due to the fact that in Mexico we have the sad spectacle of a profoundly Catholic population made the slaves of tyrannical laws dictated by an audacious horde of free-thinkers" (America, Vol. VIII, No. 22). At the close of the year 1914, Freemasonry proclaimed its triumph in Mexico, and its avowed purpose to extirpate the Catholic Church in that ill-fated country has thus far been successful. Religion and morality have been publicly and shamelessly outraged. Whole regions have been cleared of bishops, priests and religious.

Catholic schools and colleges have been closed, and Catholic teaching and preaching entirely suppressed. Thousands of religious men and women have been robbed, tortured, exiled, and, in many instances, brutally murdered. Anarchy reigns supreme, and crime and blasphemy mark the triumph of a policy conceived in iniquity and executed in blood.

284. Central America.—In 1824, the States of Central America, which until then had been under the domination of Spain and Portugal, formed an independent confederation. After some years they separated, each establishing its own government, and adopting a republican constitution. The changes were, as usual, accompanied by violent revolutions. These were headed by men hostile to the Catholic Church, and, as a result, the clergy and the religious orders were persecuted, and the property belonging to the Church was confiscated. In most cases, however, owing to the fact that the greater number of the inhabitants are Catholics, the Catholic religion has been officially recognized as the State religion. Each State has a bishop and a considerable number of priests. In 1908 Pius X sent an Apostolic delegate to reside at Costa Rica, and to act as extraordinary envoy to the Government of that republic.

285. South America.—Colombia rebelled against Spain in 1810. Its history during the last century was marked by frequent revolutions and civil wars, and the Church suffered severely from the different factions. By the constitution of 1886, the Catholic religion was recognized as the religion of the State, and the public authorities consecrated the republic to the Sacred Heart of Jesus. Colombia has four archbishops and ten bishops. The clergy are paid by the State. The schools are thoroughly religious in character, and most of them are in charge of religious congregations.

The history of the other countries of South America in the nineteenth century is similar to that of Colombia.

They all had their revolutions and civil wars, and all adopted a republican form of government. The Church was persecuted and oppressed, though in the end the Catholic religion was recognized by each as the religion of the State. The State provides for the expenses of public worship, pays the salaries of the clergy, and, in several cases, grants appropriations for the missions among the Indians. The schools and colleges are mostly in charge of religious congregations.

Brazil may be mentioned as an exception. From 1822 to 1889 it was an empire. Nowhere in the world were Masonic lodges more powerful than among the ruling classes in Brazil, and they used their influence to oppress the Catholic Church by every means in their power. However, when Brazil became a republic in 1889, the separation of Church and State was decreed, and freedom of religion and worship was guaranteed. Religion and education are now in a flourishing condition. Most of the governments of South America have introduced civil marriage; still, divorce is considered illegal.

286. Australia.—At the beginning of the nineteenth century, England established a penal settlement in Australia. A certain number of the convicts were Catholics, who had been transported principally from Ireland. These, however, had no priests to minister to their spiritual needs. In 1821, the foundation for the first church was laid at St. Mary's, Sydney, and today Australia and New Zealand count over a million Catholics. Australia has an excellent system of Catholic schools and colleges, and several well-equipped universities. The hierarchy consists of 6 archbishops and 22 bishops, besides 7 vicars-apostolic, and a large number of priests.

287. Africa.—Up to the fifteenth century, the western part of Africa was evangelized by Dominicans from Portugal. Owing to political reverses, these missions had to be abandoned. In 1842 the Fathers of the African Missions took up the work anew, and,

at the present time, flourishing Catholic missions exist along the entire western coast. Along the eastern coast, including Madagascar, the Catholic missions have attained a great extension. In 1830, Algiers was made an episcopal see, and, in 1867, it gave title to an archbishop with two suffragan sees. In 1881, the See of Carthage was re-established, with Cardinal Lavigerie as its titular bishop. There are now about three million Catholics in Africa.

288. **Asia.**—Asia Minor numbers over 700,000 Catholics, 250,000 of whom inhabit the Holy Land. Besides the Catholics of the Latin Rite, we find others having the Oriental Rites, though subject to the Pope of Rome. These are known as Maronites, Chaldeans, Syrians and Armenians. They are governed by patriarchs, and, in their language, liturgy and customs, differ considerably from the Latin Church.

Persia is being rapidly evangelized since 1875, principally through the missionary labors of the Lazarist or Vincentian Fathers.

India, which has been the field of missionary labors since the thirteenth century, numbers over two million Catholics. More than 100,000 children are being instructed in Catholic schools, and numerous institutions of charity are in a flourishing condition.

In Indo-China, bloody persecutions opened heaven to thousands of Catholics. Religious peace was finally established in 1885. In 1900 the number of Catholics exceeded 700,000.

China cruelly opposed the teaching of the Gospel until the treaty of Tien-Tsin in 1860. The chief cause of this opposition was the fanatical ancestor worship, which had prevailed in China for ages. However, in 1889, an imperial decree legalized the Catholic religion, and since that time the Church has made considerable progress. In 1912 China changed its ancient form of government, and became a republic.

Since then the Church has had opportunities which it never had before, and the bishops are now urgently asking for priests to labor at the conversion of the people. Although there are at present 5,000 Protestant missionaries in China, the Catholic Church has within its fold two-thirds of all the professed followers of Christianity. There are more than a million and a half Catholics, with 2,010 European and 631 Chinese priests. There is a great demand for English speaking missionaries, and the new seminary for foreign missions, recently founded at Maryknoll, Ossining, N. Y., will be, like that of Techny, Ill., a nursery of American Catholic apostles, who will soon join their missionary brethren in China.

The Church in Korea has been in turn flourishing and persecuted. In the first half of the century there were more than 300 martyrs, whose blood was the seed that brought forth over 68,000 Catholics. Korea has but 56 priests.

Japan was closed against all missionaries during the first half of the nineteenth century. In 1859, Christian missionaries were allowed to settle in a few of the seaport towns. In the persecution that lasted from 1867 to 1873, thousands were exiled for the Faith. The representatives of European powers at the court of the Mikado protested, and liberty of worship was conceded. In 1891 Pope Leo XIII established the archdiocese of Tokio and three suffragan sees. The Catholic population is, at present (1915), about 65,000.

The numberless groups of islands comprised in what is called Oceania have been evangelized during the last fifty years, and in many of them we may today find Catholic life flourishing as in the primitive times of the Church.

289. Remarks.—Such is the prodigious task which the Church has accomplished since the beginning of the nineteenth century: The Catholic hierarchy estab-

lished or restored in England, Scotland, Holland, in the Balkans, in India, Japan, Canada, the United States and Australia; the ancient Oriental Churches re-organized, and united, at least in part, with Rome, the center of unity; and the patriarchates of Jerusalem, of Antioch, and of Alexandria, re-established. More than 200 episcopal sees, and nearly 200 vicariates or prefectures-apostolic were founded. Africa, Central Asia, and the lost islands of Oceania were opened to the missionaries of the Gospel; in a word, more than 25 millions of Christians were added to the great body of the faithful servants of God. Thus we see the apostolate, which was begun on Calvary, spreading into every country and region, preaching the same Divine law, the word of truth, to men of good will.

TOPICAL OUTLINE

281. Catholicity is making rapid progress in the United States.
282. The French Canadians are staunch Catholics to this day.
283. Freemasonry endeavors to crush the Church in Mexico.
284. Catholicity prevails in Central America.
285. Catholicity is the recognized religion of State in the South American republics.
286. The Church in Australia is rapidly developing.
287. The Fathers of the African Missions are laboring successfully among the natives.
288. The Church has made considerable progress in Asia.
289. Summary of the work of the Church in the nineteenth century.

See Notes: Rite, ancestor worship, vicariate, prefecture-apostolic, civil marriage.

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CHAPTER XXXVI

INTERNAL LIFE OF THE CHURCH

290. **Education of the Clergy.**—In most countries the bishops have established theological and preparatory seminaries, where aspirants are prepared for work in the Church. The United States has many of these. Besides, a college for American ecclesiastical students has been opened at Rome, and another at Louvain. Since the establishment of the Catholic University at Washington, the younger clergy of this country are afforded an opportunity of pursuing higher studies without going abroad, in order to prepare them for positions as teachers in seminaries.

291. **Worship and Discipline.**—Though the number of holydays of obligation was diminished, many feasts and practices of devotion were introduced during the nineteenth century. The devotion to the Blessed Eucharist manifested itself by the perpetual adoration, by the spread of the Forty Hours' devotion, by Eucharistic Congresses, and especially in late years by the practice of frequent and daily Holy Communion, so earnestly recommended by our late Holy Father, Pope Pius X. Pius IX extended to the whole world the feast of the Sacred Heart of Jesus, and Leo XIII consecrated the entire world to this Divine Heart. St. Joseph was solemnly proclaimed the "patron of the Universal Church" by Pius IX; and the months of May and October were especially consecrated to the devotion to the Blessed Virgin Mary.

Owing to the social requirements of the times, the prescriptions regarding fasting and abstinence were considerably modified.

Pius X ordered that all profane music be eliminated from religious ceremonies, and prescribed the study and use of the original Gregorian Chant, so rich in pious melodies.

292. Religious Orders.—During the wars of the French Revolution, the religious orders in Europe were almost annihilated. Still, in spite of oppression, confiscation of property and dispersion of their members into all parts of the world, the nineteenth century witnessed a great revival of religious orders and congregations. The ancient orders were re-established in Europe, and their monasteries arose in various parts of America. Many new orders and congregations were founded during the nineteenth century. Their members are devoted mainly to missionary labors and to the work of education. A complete list may be found in the Official Catholic Directory.

TOPICAL OUTLINE

290. Preparatory seminaries were established in many countries.

291. Feasts and practices of devotion were introduced.

292. Religious orders were revived, and new congregations were founded.

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CHAPTER XXXVII

NOTED CATHOLIC LAYMEN

293. **Daniel O'Connell** (1775-1847), the Liberator of Ireland, the champion of Catholic Emancipation and of the political rights of his countrymen, was educated in France, and admitted to the Irish Bar, where he distinguished himself by his fluent oratory. In 1809 O'Connell became the acknowledged leader of Catholic Ireland. In 1828 he was elected to Parliament, and succeeded in opening the legislature of the nation to Irish Catholics, after they had been excluded therefrom for nearly two centuries.

O'Connell was a fervent Catholic, and fulfilled his religious duties with the utmost care and fidelity. In his old age he resolved to make a pilgrimage to Rome to receive the blessing of the Holy Father; but he died at Genoa in 1847, before his pious wish could be fulfilled.

294. **Ludwig Windthorst** (1812-1891), the champion of Catholic progress in Germany, was the great leader of the German Catholic "Center Party", and the distinguished founder of the "People's Union for Catholic Germany" (1890). He was born in Prussia, and after receiving a classical education, he studied law, and was admitted to the Bar at Berlin. He became a member of the Reichstag and of the Prussian Landtag, and at once allied himself to the Center Party, the chief bulwark for the defense of religious interests in the Legislature.

After the war of 1870-71, Prince Bismarck resolved on a political war against the Church in Germany. In this struggle for the rights and self-government of the Catholic Church, the Jesuits were expelled, religious instruction was forbidden in the schools, and the authority of the bishops was unjustly restricted. Then followed the drastic "May Laws" of 1873. Ecclesiastical questions were settled before a civil tribunal. All

members of religious orders were expelled, civil marriage was enforced by law, and government administrators were appointed to manage parochial affairs. In consequence of this so-called "Kulturkampf", bishops and priests were thrown into prison, and many parishes were without pastors. During all this time Windthorst was the most active leader of the opposition. He organized meetings and delivered stirring speeches in all parts of the empire. The Catholics were thus held together, and presented a united front to the foe. Pope Leo XIII, by his diplomacy and superior statesmanship, put an end to the Kulturkampf, though it was the policy of Windthorst and his party that made the victory possible.

The private life of Windthorst was marked by great simplicity and earnest piety. His beautiful memorial is the Church of the Blessed Virgin at Hanover, for the construction of which he generously gave the money presented to him by the Catholics of Germany. His death, in 1891, called forth demonstrations of sorrow and regret from the whole Catholic world.

295. Frederick Ozanam (1813-1853), one of the most distinguished Catholic layman of France, was born at Milan in 1813. Early in life he promised God to devote his energies to the service of truth, and rarely was a promise more faithfully kept. He practiced law for two years, then went to Paris, where he obtained the doctorate in letters. He soon distinguished himself as an able writer, and as a brilliant apologist. His numerous and valuable literary works, his lectures, labors and organized activities all tended to re-awaken the Faith, and to instill enthusiasm for Christian truth.

When but twenty years of age, Ozanam, with seven generous and devoted companions, founded the Society of St. Vincent de Paul (1833), an association of Catholic laymen organized for the purpose of rendering personal service to the poor. Himself a layman, he led a life of Christian holiness in the married state, and impressed

on the laity of the world, and especially on Christian youth, the fact that they also had their apostolate as well as the clergy and the religious, and by word and example he led the way to "personal sanctification by the contemplation of Jesus Christ suffering in the person of the poor". The winning of souls was his end; but his immediate object was the relief of physical needs, by personally rendering every mode of temporal assistance. He made his fellow-students, and later his pupils, his most efficient workers in the cause of charity, thus originating the College and University Conferences of St. Vincent de Paul that now circle the world. His appeals found a mighty response among the educated classes. Before 1848, five hundred Conferences, or local organizations, were working in France, whilst the Society was firmly established in England, Belgium, Spain, North America, and other countries. Ozanam prematurely succumbed to his numerous works, and died most edifyingly at Marseilles, in 1853.

296. **Garcia Moreno** (1821-1875) was born at Guayaquil, Ecuador, and was educated at the University of Quito. He soon took an active part in the politics of his country. As a senator, he labored strenuously to oppose the Masonic party that had gained control of the government. Elected President in 1861, he immediately began a series of reforms, foremost among which was the restitution of the rights of the Church. The anti-Catholics, who preferred to call themselves Liberals, repeatedly plotted against his life; but Moreno continued his work for the enlightenment and the religious well-being of his people. He did much for the teaching of the physical sciences in the University, and the medical schools and hospitals of the capital were greatly benefited by his intelligent and zealous efforts.

When, in 1870, the troops of Victor Emmanuel occupied Rome, Moreno alone, of all the rulers of the world, sent a protest to the King of Italy against the

spoliation of the Holy See. The Pope sent his blessing, and conferred upon the President of Ecuador the decoration of the First Class of the Order of Pius IX. At this time it was notorious that certain lodges had formally decreed the death of Moreno, who, in his letter to the Pope, used these almost prophetic words: "What riches for me, Most Holy Father, to be hated and calumniated for my love for our Divine Redeemer! What happiness if your blessing should obtain for me from Heaven the grace of shedding my blood for Him, who, being God, was willing to shed His Blood for us upon the cross!"

In 1875, he was basely murdered by a group of hired assassins.

TOPICAL OUTLINE

293. Daniel O'Connell was the great Catholic leader of Ireland.

294. Ludwig Windthorst was the champion of Catholic progress in Germany.

295. Frederick Ozanam founded the Society of St. Vincent de Paul for laymen.

296. Garcia Moreno labored for the Catholic cause in Ecuador.

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SUPPLEMENTARY CHAPTER F

THE CHURCH AND SCIENCE

297. **Men of Science.**—In the realm of science, the Catholic Church has a long array of great and notable men, who were distinguished for piety, and for their thoroughly Catholic life. They furnish a standing proof against the oft repeated accusation that the Church is hostile to scientific progress. The popes were liberal patrons of science, as well as of art and of education in general. The Papal Medical Schools, such as those of Bologna and Rome, were, for several centuries, the greatest institutions of their kind in Europe. Many scientists of the Middle Ages were members of the clergy; and some of them, like Albertus Magnus, have been formally raised to the altars of the Catholic Church.

Nearly every branch of modern science owes its origin to Catholic scientists. Thus the great founder of modern astronomy, Nicholas Copernicus, was a Catholic priest, who divided his day equally among the duties of the sacred ministry, a gratuitous medical aid to the poor, and his favorite study, astronomy. Basil Valentine, a Benedictine monk, is universally recognized as the founder of modern chemistry. Bishop Stensen of Denmark, generally known as Steno, was the most famous anatomist of his day, and is universally recognized as the "father of geology". Guy de Chauliac, the "father of modern surgery", was a staunch Catholic, and a typical university man of the beginning of the fourteenth century.

The science of geography originated almost entirely in Catholic discovery and adventure. The missionaries went to all parts of the inhabited world, and brought back accurate descriptions which were gathered and reduced to a system. Marco Polo, probably the greatest traveler of any age, was a dutiful son of the Catholic Church. Columbus, Magellan, Vasco da

Gama, Vespucci, Balboa, Pizarro, Cortes, De Soto, Marquette and Joliet, are a few of the many Catholic names connected with the discoveries and explorations that added so much to the science of geography.

Among the distinguished Catholic scientists of more recent date, we may note, among others, Alessandro Volta, whose voltaic battery (1800) marks an epoch in physical theory, and in the application of science to the welfare of mankind. Three practical units have been named after Catholic electrical pioneers; the volt, the unit of electrical pressure, in honor of Volta; the coulomb, the unit of electrical quantity, in honor of Charles de Coulomb; and the ampere, the unit of current, in honor of Andrew Ampère. From Galvani, famous for his experiments concerning "the electrical forces in muscular movements", we have the term galvanism, applied to the manifestations of current electricity. Louis Pasteur, the founder of physio-chemistry, and the father of bacteriology, made the most important medical discoveries of the nineteenth century. Angelo Secchi, the distinguished Jesuit astronomer, meteorologist and physicist, acquired a world-wide fame by his remarkable discoveries and scientific works.

Thus we find that in every age the Church not only encouraged scientific study and progress, but that she is likewise prominently represented among the most distinguished scientists of the world.

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EPILOGUE

To you that have read and studied this summary of the history of our Holy Mother, the Catholic Church, I would say: Behold the Church which Christ has established, the one, holy, catholic and apostolic Church! In every phase of her glorious history you may see Christ Himself, living, acting and suffering, and giving evidence of her Divine origin and supernatural life. Yes, the Church is holy, and we look up to her with reverence; she suffers, and we love her for it; but she has conquered the world, and brought the nations to the feet of the Savior, and we are proud to be numbered among her children.

In the course of ages the Church has indeed been opposed, attacked and persecuted; but she has courageously met all opposition, and triumphed over all her enemies. She has seen empires rise and fall, nations come and go, institutions flourish and decay: she alone has stood aloft, unchanged in her Faith, unswerving in her loyalty to Jesus Christ, her Divine Founder, and ever faithful to her sublime mission—the sanctification of her members, and the salvation of mankind.

The works of men have passed away with the ages; but the Catholic Church alone has advanced steadily and irresistibly, because the Spirit of God impelled and sustained her, guided her bark securely past the shoals of error and deceit, and led her on when a wicked world and the powers of hell had combined to destroy her.

This is the history of the Catholic Church today, and it will be her future history: a story of trials and of sorrows, of glory and of triumph. That it would be so, was, “in the first centuries of the Church, . . . a mere matter of faith; but every age, as it has come, has confirmed faith by actual sight; and shame on us,

if, with the accumulated testimony of eighteen centuries, our eyes are too gross to see those victories which the saints have ever seen by anticipation". (Newman). Yes, shame on us if we do not feel proud of being members of this Church; shame on us if we blush when our enemies unjustly speak ill of her. They may hold up before our eyes the faults of her children; but these were not, and are not now the faults of the Church. They may speak of her intolerance; but it is an intolerance which will not allow the word of God to be replaced by the word of man. They may close her schools and her houses of worship, they may deceive some of her children, they may even banish her from cities or from kingdoms; but she will live forever, being "fated not to die". Let us not despise, but rather pity those who know her not; let us stand up on all occasions for her honor and her rights, and prove by our lives that we are loyal to her doctrines. Let us stand together in mighty organizations, so as to show a common front to the enemies of the Church, and let us do all in our power to spread among our fellow-men the knowledge of Christ and of the Church. Above all, let us pray that all men, according to the desire of Christ Himself, may be gathered into her fold, so that "there may be but one flock and one shepherd".

THE AUTHOR.

NOTES

Abbey, a monastery governed by an abbot.

Alva, Duke of, a Spanish general under Charles V and Philip II. He was a great soldier, loyal to his king, irreproachable in his private life, but a rigorous disciplinarian who was guided only by a stern sense of duty. He committed grievous errors of judgment, and flooded the Netherlands with blood and tears, but he must be judged by the standards of his time. He was a terrible man, but not a bad man.

Ancestor Worship. Among ancient peoples, and also among some modern nations like the Chinese, ancestor worship comprised a number of practices and beliefs amounting almost to religion. It consists in the veneration of forefathers, to the extent of keeping up all their old customs, and strenuously resisting all change.

Anchorites, religious hermits, who sought the solitude of the desert, in preference to living in communities like the monks or cenobites.

Antipope, one who falsely claims the Holy See in opposition to the pontiff canonically elected. There were about twenty-nine antipopes, of whom the last was Felix V (1439-1449).

Apocalypse, the book of revelations written by St. John. Though full of mystery and obscure in themselves, these revelations are considered by the saints and the interpreters of Holy Scripture as a prophetic and instructive history of the Catholic Church from its establishment to its final triumphant state in heaven.

Archives, a room or building wherein records or documents are kept.

Aristotle, a disciple of Plato, was perhaps the greatest of ancient philosophers. He was selected by King Philip of Macedon as the tutor of his son Alexander. No other pagan philosopher has exerted so large an influence upon succeeding ages.

Arnauld, a Jansenist, known for his opposition to the Jesuits. His theological writings found warm partisans in all classes of society, even among the clergy, but he was refuted, and later his works were condemned. He was a learned man, but his erroneous teachings mar his best pages.

Atheism, a system of thought opposed to theism, the basis of which is the belief in a personal God.

Augustinus. This was a work contained in three volumes, printed after the death of Jansenius from his own manuscripts. It contained the errors that led to the heresy called Jansenism.

Beatify. Persons who have led holy lives are said to be beatified, or pronounced "blessed" after death, when the permission to venerate them has been granted by the Roman Pontiffs. This veneration is restricted to certain places and to certain liturgical exercises. It precedes canonization.

Berengarius, Archdeacon of Angers, and teacher at Tours. He was accused of teaching that the Sacrament of the Altar is merely a figure or a memorial of the true body and blood of Christ. After several condemnations of his doctrines, he finally retracted and died in union with the Church.

Bramante, Donato, Italian architect and painter (1444-1514). One of his most famous works is a circular temple on the supposed spot of St. Peter's crucifixion. The design of St. Peter's Church in Rome is substantially his, although Michelangelo, as architect, carried out the plans.

Bull, from the Latin word *bulla*, a stud or knob; so called on account of the leaden seal attached to papal decrees. This seal is impressed on one side with the image of the heads of Saints Peter and Paul, and on the other, with the name of the pope and the year of issue. The seal is attached to the paper with a hempen and a silken thread, the one indicating justice, the other, grace.

Canon Law, the body of laws and regulations made or adopted by ecclesiastical authority for the government of the Church. In the fourth century, the word canon was applied to the ordinances of the councils; but the expression "canon law" became current only about the twelfth century, being used in contrast with "civil law". Canon law is also called "ecclesiastical law." Canons are certain rules of conduct or belief prescribed by the Church.

Canova, Antonio, was the greatest Italian sculptor of modern times (1757-1852). He lifted the art of sculpture from the low condition to which it had fallen in the seventeenth and eighteenth centuries. In 1815, Canova was sent to Paris as the pope's envoy, and he succeeded in recovering a large part of the art treasures which had been carried away from Italy by Napoleon.

Catechumen, in the early Church, was the name applied to one who was undergoing a course of preparation, before being initiated into the sacred mysteries.

Cerinthians, a small sect that existed in the Apostolic Age.

Chaminade, William Joseph, born at Perigueux, France, in 1761. He was ordained to the priesthood, and taught at the college of Mussidan until the outbreak of the French Revolution. In disguise, he then continued the exercises of the sacred ministry until compelled to flee from France in 1797. At Saragossa, Spain, he conceived the design of founding a religious order. This he carried out at Bordeaux in 1817, when he founded the Society of Mary, (Brothers of Mary). He also founded the Institute of the Daughters of Mary, and numerous sodalities for all classes and ages. Steps are now being taken for his canonization.

Charles III, the last Carlovingian emperor who was at the same time King of France. His government was so weak that he was deposed by his nobles (887).

Charles Martel, (See Martel).

Chartreuse, a name given in France to any house of the Carthusian order. In England, their monasteries were called charter-houses. St. Bruno, who founded the order at Chartreux in 1084, sought to establish a more ascetic form of life than that followed in the Benedictine monasteries. Their life combined almost perpetual silence with other penances, manual labor, meditation and prayer.

Cistercians, a rigorous order, named from Citeaux, a city in northern Burgundy, where their first monastery was founded in 1099. They were known as white monks on account of their habits of undyed woolen cloth. Their most illustrious member was St. Bernard. (See Clairvaux).

Civil Marriage. In some countries the civil ceremony of marriage is the only one recognized in the eyes of the law. In most of these countries, clergymen are forbidden to perform the religious ceremony before the civil marriage has taken place.

Clairvaux, a monastery of the Cistercian order founded by St. Bernard in east-central France. (See Cistercians).

Cluny, a celebrated Benedictine monastery founded in northern Burgundy (910). To avoid the evils of lay investiture, it was placed under the direct supervision of the pope. Although the rule required some manual labor, the monks spent most of their time in sacred and profane study, in copying manuscripts, and especially in teaching. They helped to develop the idea that the clergy should be wholly free from worldly interests, and should devote themselves entirely to the interests of the Church.

Conclave, the closed room or hall especially set aside and prepared for the cardinals when electing a pope; also, the assembly of cardinals when electing a pope. Pope Gregory X, at the second Council of Lyons in 1274, caused it to be decided that the cardinals should not leave the conclave till the pope had been elected.

Concordat, an agreement or a law made for a certain country in regard to matters which in some way concern both the Church and the State. It has the force of a treaty, and its purpose is to end or avert dissensions between the Church and the civil powers.

Confession of St. Peter. Our Divine Savior, speaking to His Apostles, said to them: "But whom do you say that I am?" Simon Peter answered and said: "Thou art Christ, the Son of the living God". Upon this confession of His Divinity, Christ made St. Peter the head of His Church, saying: "Thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven." (See: Matt. XVI, 17-19, and John, XXL, 15-17).

Crescentians. Crescentius I and his son Crescentius II were Roman nobles. Their family possessed the castle of St. Angelo, and were related to Popes John XI and John XII.

Curia (See: Roman Curia).

Deism, a belief in the Supreme Being to the exclusion of revelation and the supernatural doctrines of Christianity. A deist is one who acknowledges the existence of God, but denies revelation.

Diet, from the Latin word "dies", a day, meaning a convention-day of princes, electors, ecclesiastical dignitaries, or other representatives, hence, a council or congress.

Directory, the Government of France after the Reign of Terror, and before the rise of Napoleon (1795-1799). Under the constitution of the so-called Year III (1795) it consisted of five executives.

Dogma, a truth regarding faith or morals, revealed by God, transmitted from the Apostles through the Scriptures or Tradition, and proposed by the Church for the acceptance of the faithful; hence, a revealed truth defined by the Church. Thus, for example, the dogma of the Immaculate Conception.

Ebionites, an early Christian sect infected with Judaistic errors. They denied the Divinity of Jesus Christ, and clung to the observance of the Jewish Law.

Ecumenical Council, a council to which the bishops and others entitled to vote are convoked from the whole world under the presidency of the pope or his legates, and the decrees of which, having received the papal confirmation, bind all Christians.

Encyclical, a papal document addressed to the patriarchs, archbishops and bishops of the universal Church, or, by exception, to the archbishops and bishops of a certain country.

Excommunication, a cutting off or separation from the Church, and consequent loss of all spiritual benefits shared by its members. It is the most serious penalty inflicted by the Church.

Fief, land for which the holder or vassal paid to the owner or lord certain services, usually military.

Frederick I, Emperor of the Holy Roman Empire (1152-1190). He was called Barbarossa, or Redbeard, by the Italians. His reign was disturbed and his great power weakened by almost constant wars with the Italian cities. He died on the way to Palestine, during the third crusade.

Gentiles, those who are neither Jews nor Christians.

Gildas, Saint, surnamed the Wise, lived in the sixth century. He is regarded as the earliest British historian. He was a learned and saintly priest, and labored zealously for the Church in Ireland and in Northern Britain.

Guise, Francis, Duke of, the champion of the Catholic cause during the Wars of Religion in France.

Gustavus Adolphus, King of Sweden (1611-1632), the "Lion of the North" and the champion of Protestantism. He was a military genius of the first order, and an experienced, brave, but unscrupulous conqueror. After his defeat by the Russians, he was killed by the Austrians in the battle of Luetzen.

Holy Office, an inquisitorial tribunal that existed as early as the time of Innocent III (1194-1216), for the purpose of judging the Albigenses. Pope Paul III, in 1542, established it as a Roman Congregation of six cardinals. It is a final court of appeal for trials concerning the Faith.

Hypostatic Union, a theological term used to express the revealed truth, that in Christ one person subsists in two natures, the Divine and the human.

Insufflation, from the Latin term "insufflatio", means breathing. This ancient ceremony, the in-breathing of the Holy Ghost, symbolized the infusion of sanctifying grace by the sacrament. It has been retained by the Church in her rite for solemn baptism.

Investiture, a term used in the eleventh and twelfth centuries to designate the act and the ceremonies by which the princes granted to bishops and abbots their titles, their benefices, and the political rights which they were to exercise. Since the thirteenth century it has been used to signify the act of putting one in possession of such a benefice.

Joseph II, Emperor (1765-1790), and King of Austria (1780-1790). He was infected with the false philosophy of the eighteenth century, took the Protestant king of Prussia, Frederick II, as his model, and was a party to the infamous partition of Poland. (See Josephinism).

Josephinism, a term applied to certain "reforms" established by Joseph II of Austria, under the influence of evil advisers. These "reforms" dealt with matters which belonged exclusively to the Church, as Divine service, communication with the Holy See, theological instruction, and religious orders. For example, the number of candles to be used at Mass was prescribed, and, to preserve the forests, coffins were prohibited.

Legate, a representative sent by the pope to a government or to a bishop in order to treat of Church matters, or to represent the pope at public functions. (See Nuncio).

Leonine City. Pope Leo IV extended the walls of Rome so as to include that portion now occupied by St. Peter's and the Vatican. This part of the city was named Leonine in his honor.

Liturgy. On the one hand, liturgy comprises all the official services, the rites, ceremonies, prayers, and sacraments of the Church, as opposed to private devotions. In another sense, the meaning of the word liturgy is restricted to the chief official service only—the Sacrifice of the Holy Eucharist, which in our rite we call the Mass.

Lombards, from "long-beards"; a tribe of barbarians who settled in northern Italy in 568. They were subsequently conquered by Charlemagne.

Lothaire II, the son of Emperor Lothaire I, and a great grandson of Charlemagne. He reigned as King of Lorraine from 855 to 869. He divorced his wife and remarried. For this he was deposed by Pope Nicholas I.

Louis XVI, King of France (1774-1793). Weak, irresolute and unfortunate, he abandoned his best ministers and the policies that might have saved France, rather than displease his friends and family. When the revolutionary mob grew more furious, the royal family attempted to flee from France, but they were recognized, arrested and imprisoned. He was executed on January 21, 1793.

Louis XVIII, brother of Louis XVI, and King of France after Napoleon's defeat and abdication (1814). Upon Napoleon's return from Elba, Louis fled to Ghent in Belgium. After the battle of Waterloo, he was restored to the throne (1815). France was then made a constitutional, hereditary kingdom.

Louis, the Mild, the son and successor of Charlemagne, was also known as Louis I (814-840).

Louvain, a city in Belgium, famous for its great Catholic University, which owes its foundation to a bull of Martin V (1425). In 1908 this university numbered 2260 students.

Marie Antoinette, the unfortunate queen of Louis XVI of France. She was ever dignified and queenly, and full of Christian resignation. She was guillotined on October 16, 1793. Her child, Louis XVII, was kept for two years in the Temple, in the power of a fiendish cobbler, Simon, under whose cruel treatment he died, in June, 1794. (See Louis XVI).

Martel, Charles, Duke of the Franks, and father of Pepin. He defeated the Saracens at Tours, in a nine days' battle (732). The Saracens, retreating across the Pyrenees, soon left Gaul in possession of the Franks.

Materialism, a false philosophical system which regards matter as the only reality in the world. It undertakes to explain every event in the universe as resulting from the condition and activity of matter, and thus denies the existence of God and of the human soul.

Michelangelo Buonarotti, an Italian sculptor, painter and architect (1475-1564). Of a noble but poor family, he became, under the generous patronage of the Medici, one of the greatest artists of all times. Enduring monuments to his fame are the statue of Moses on the tomb of Pope Julius II, the paintings in the Sistine Chapel, and above all, the great St. Peter's Church in Rome, for the construction of which he deserves the greatest credit. (See Bramante).

Moloch, the idol of the Ammonites, represented by a human figure with a bull's head. The figure was hollow, and made of bronze. The child to be sacrificed was placed upon the extended arms of the figure, while a fire, kindled in the interior, scorched the victim to death.

Monte Cassino. The Abbey of Monte Cassino is situated about eighty miles south of Rome. The town of Cassino, lying at the foot of the mountains, had been destroyed by the Goths. One of the towers of the former citadel remained standing, and this furnished a temporary abode for St. Benedict, before he established his monastery there.

Moors, dark-colored African or Asiatic races that had embraced Mohammedanism; Saracens or Arabs.

Mosaics, among the Romans, were ornaments or pictures formed of pieces of marble, stone or glass of different colors, cut to a required shape. Mosaics became a vehicle of Christian art in the fourth century. The great period of Christian Mosaics was probably the thirteenth century.

Moslem, Mohammedan; the Turkish name for true followers of Mohammed.

Motu Proprio, the name given to certain papal rescripts on account of the words *motu proprio* (of his own accord) used in the document. The words signify that the provisions of the rescript were decided on by the pope personally, for reasons which he himself deemed sufficient.

Mystic Theology, the science which treats of the special union of the soul with God, in which God makes His presence not only accepted by faith, but actually felt by experience. It comprises all extraordinary forms of prayer, private revelations, visions, ecstacies, raptures, etc. Famous mystics were: St. Gregory I the Great, St. Bernard, St. Bonaventure, St. Gertrude, St. Teresa, St. John of the Cross and St. Francis de Sales.

Napoleon III, Louis Napoleon, elected President of the French Republic on December 10th, 1848, and crowned Emperor on December 2nd, 1852. His reign ended with his capture at Sedan, on September 1st, 1870, during the Franco-Prussian war. He died in England, in 1873.

Nicolaites, a sect mentioned in the Apocalypse, as existing in several cities of Asia Minor.

Nicole, Pierre (1625-1695). He applied himself to the study of St. Augustine and of St. Thomas, and received the degree of Bachelor of Theology, but later fell in with the Jansenistic leader, Arnauld. He was refused admission to Holy Orders.

Novatians, a sect founded by Novatian, a schismatic of the third century. He was a Roman priest, and made himself antipope.

Nuncio, an ordinary and permanent representative of the pope. His mission is general, embracing both political and ecclesiastical powers, but the territory, or nunciature, wherein he must reside, is definite.

Octave, a period of eight days, during which the principal holydays of the year are celebrated.

Old Catholicism, a sect organized in German-speaking countries to combat the dogma of Papal Infallibility (1870). In Germany and Switzerland, Old Catholics abolished confession, celibacy, and the use of the Latin for the service of the altar. Old Catholicism has ceased to be of any public importance at the present time.

Oratorio, a musical composition for solo voices, chorus, orchestra and organ, set to a religious text generally taken from Holy Scripture.

Pascal, Blaise, (1623-1662), was one of the ablest of French writers, but unfortunately, he undertook the defense of Jansenism. He led a rather mortified life, and died an edifying death.

Pentecost (of the Jews), the feast commemorating the giving of the Law to Moses on Mount Sinai, fifty days after the Passover.

Philip II, King of Spain and Emperor (1555-1598). The most powerful king of the sixteenth century. After a cruel war, he confiscated the Moorish possessions in Granada, and transplanted the conquered nation into other provinces in order to break up its separate national existence.

Photius was introduced into the patriarchal chair of Constantinople, while Ignatius, the lawful patriarch, was deposed and banished (857). Photius was the chief author of the great schism between the East and the West.

Plato, a Greek philosopher, born about 429 B. C. His writings reveal lofty and religious aspirations toward the beautiful and the good.

Port-Royal, a monastery near Paris. Under the Abbé de St-Cyran it became the hotbed of Jansenism. Port-Royal produced a great impression upon the seventeenth century; almost all the great writers felt its influence. Racine was its pupil, and Pascal, its most distinguished champion.

Prefecture Apostolic, a country in which, owing to the small number of the faithful, or to particular circumstances, there is no resident bishop. In this case, the Church is governed by a prefect apostolic appointed by the Holy See. A prefect apostolic is of lower rank than a vicar.

Premonstratensians, an order founded at Premontré, in France, about 1121 by St. Norbert. Its members were known as Canons Regular, or as Augustinian Canons, because they followed the rule believed to have been framed by St. Augustine. They formed the first great order that applied itself particularly to the care of souls in parish work.

Proconsul, an officer, who, though not actually holding the office of consul, exercised in some particular locality all the powers of a consul. The office was held for a year.

Propaganda. The Sacred Congregation of the Propaganda (propagate, to spread) is that department of the pontifical administration which is charged with the spread of Catholicism, and with the regulation of ecclesiastical affairs in non-Catholic countries. (See Roman Congregations.)

Rationalism, a system of opinions deduced from reason (ratio, reason). In its usual sense, the term covers the view that human reason or understanding is the sole source and final test of all truth.

Reichsrath, the Austrian Congress, resembling our House of Representatives and Senate.

Reign of Terror, from September, 1793, to August, 1794. An orgy of blood, in France, during which thousands of Frenchmen were sacrificed to the fury of the revolutionists. It was a crime to be rich, noble, learned or pious. All prisons were overfilled. At Nantes, several thousand prisoners died of typhoid, and at Anjou, hundreds were guillotined to make room for more. The Committee of Public Safety even abolished the calling of witnesses and hearing of evidence. The judges, being allowed as much wine as they could drink, condemned immediately and outright all that were brought before them.

Rite, the manner of performing Divine service. Thus, for example, whereas Holy Mass is everywhere celebrated with bread and wine, over which the words of consecration are said, still in the Eastern Churches, and in several religious orders, peculiarities in the manner of saying the Mass are allowed.

Robespierre, Maximilian, a bloodthirsty monster, who is mainly responsible for the butchery of thousands of innocent persons during the Reign of Terror. The fear inspired by his bloody dictatorship as leader of the Committee of Public Safety, encouraged his enemies to devise his fall. On July 27, 1794, he was greeted with shouts of "Down with the tyrant". In the evening he was arrested and exposed (with a bullet-fractured jaw, the result of attempted suicide), to the taunts of his foes. The next morning, to complete the irony of fate, he was sent whither he had sent so many others, to the guillotine. (See Reign of Terror.)

Roman Congregations, different departments consisting of cardinals, organized by the Holy See at various times to assist in transacting the affairs of the Church. Their decisions usually require pontifical approval. They are distinguished as Congregations of the Sacraments, of the Index, of Rites, etc. (See Holy Office.)

Roman Curia, a general name used to designate the various departments or ministries which assist the sovereign pontiff in the government of the universal Church.

Saint Catherine of Siena, (1347-1380). She belonged to the Third Order of St. Dominic. After a time spent in solitude, she rejoined her family, tended the sick, served the poor and labored for the conversion of sinners. While suffering intense physical pain, she lived for long periods on practically no other food than the Blessed Sacrament. By Divine command she entered public life, and wrote letters of advice and instruction to men and women in every condition of life.

Saint Bartholomew's Day. The massacre of French Protestants occurred in Paris on the feast of St. Bartholomew, August 24th, 1572. It was continued in the provinces during the following weeks. The massacre was planned by Catherine de Medici, who forced her irresolute son, Charles IX, to consent to its execution. The royal decision was not the result of religious disturbances, but rather a political act against a faction that annoyed the court.

Sanctuary, a consecrated place giving refuge to those fleeing from justice or persecution; or, the privilege of taking refuge in such a consecrated place. The right granted protection for thirty or forty days. It was recognized under the Code of Theodosius (399), and papal sanction was given it by Leo I, about 460. Violation of the protection of sanctuary was punishable with excommunication.

Sanhedrin of Jerusalem, the supreme judicial tribunal of the Jews. It consisted of a president, who was generally the High Priest, and of seventy members, who were chosen from among the priests, the elders, the heads of families, and the scribes or doctors of the law. This tribunal watched closely over the strict fulfillment of the Law, and issued decrees which were readily obeyed by all the Jews. There were local Sanhedrins in other parts of the Holy Land and far beyond.

Saracens, a general term, including all the tribes that embraced the Mohammedan religion.

Seneca, a Roman stoic philosopher, born shortly before the Christian era. He was not a believer in the pagan superstitions of his country, but rather acknowledged the existence of God.

Simonians, a sect of the second century. Its adherents regarded Simon Magus as its founder.

Simony, a name derived from Simon Magus. It designates the sin of those who offer money for spiritual dignities or offices.

Sobieski, John, King of Poland (1674-1696). His military abilities were developed in youth in the wars against the Cossacks and Swedes, in which he took part. But what will render his name forever illustrious is the relief of Vienna in 1683. He saved Europe, as did Charles Martel, from the power of the Turks.

Sorbonne, the faculty of theology at the University of Paris. It was named after Robert de Sorbon (1201-1274), a distinguished professor and famous preacher. He decided that the university should provide free lectures, after the example of some Franciscan and Dominican colleges.

States General, established by Philip the Fair of France about 1300. It consisted of representatives, not only of the nobles and clergy, but also of the commons, or townspeople (third estate). It was modeled somewhat after the English Parliament, was assembled only when the king chose, and never became a governing body.

St-Cyran, known as the second founder of Jansenism. He gradually pushed his way into the celebrated monastery of Port-Royal, and soon became its director. Port-Royal became the center of Jansenism, and many ecclesiastics, lawyers, writers, etc., were drawn to it to place themselves under the "spiritual domination" of the Abbé de St-Cyran.

Subiaco, a city in the province of Rome. When St. Benedict, at the age of fourteen, retired from the world, he lived here for three years in a cave near the river Anio. He was supplied with the necessities of life by a monk, St. Roman.

Suffragan. In the Catholic Church, an archbishop or metropolitan in the present sense of the term, is a bishop who governs a diocese strictly his own, called archdiocese, while he presides at the same time over bishops of other dioceses. The subordinate bishops are called suffragans or comp provincials. The several dioceses together form an archiepiscopal or metropolitan province.

Synagogues, the recognized places of worship among the Jews. They were established in all the Jewish towns, and were so constructed that the worshippers, as they entered and as they prayed, had their faces turned toward Jerusalem. At the extreme eastern end there was a model of the holy ark, containing copies of the Pentateuch or five books of Moses. In front of the ark was the raised stand for the reader or preacher. The men sat on one side and the women on the other, being separated from each other by a partition about six feet high.

Tiara, the triple crown worn by the pope on certain occasions. It is a sign of his temporal power, as the keys are a sign of his spiritual power. Tiara was the name given to an ancient Persian cap.

Teutons, the ancient inhabitants of Germany.

Thesis, a proposition which a person advances and offers to maintain, or which is actually maintained by argument against objections.

Thorwaldsen, Bertel (1770-1844), a famous Danish sculptor. Though sculpture in the nineteenth century achieved an unexpected development, it produced but one master who was recognized by all nations as pre-eminent, the Dane, Bertel Thorwaldsen.

Toledo, Archdiocese of, is the primatial see of Spain. Its archbishop, who is generally raised to the dignity of cardinal, occupies the first place in the ranks of the higher Spanish clergy.

Trinitarians, an order founded in Southern France by St. John of Matha, for the purpose of freeing Christian captives among the Spanish Moors. The friars rode from town to town collecting the ransom money.

Vassal, one who obtained his property or fief from his lord on condition of performing military service.

Vespers, the Office of the Church which is sung or recited towards evening. On Sundays, it is the Office most likely to bring the faithful together in church for the second time, and thus becomingly completes the Divine service for the day.

Vicariate, a missionary region governed by the Holy See through a delegate, called vicar apostolic. He is usually a consecrated bishop of some titular see, and has about the same powers in his district that a bishop has in his diocese. (See Prefecture Apostolic.)

Vulgate, the Latin version of the Holy Scripture. It was so called from the Latin "vulgaris", which means common, because this version was most commonly used.

Westphalia, Treaty of. The Thirty Years War of Europe ended with the general Peace of Westphalia (1648), which contained numerous violations of the rights of the Church. By this Peace, Germany was divided into two parts, the north being Protestant, and the south and west, Catholic.

INDEX

(Numbers refer to paragraphs)

Abbots, 122.
Abstinence, 291.
Abyssinia, 80, 228.
Adoration, Perpetual, 291.
Adrian, I, 130.
Adrian, II, 132
Africa, 80, 228, 287.
Agatha, St., 39.
Agnes, St., 41.
Alaric, 71.
Alban, St., 76.
Albert of Brandenburg, 194, 196.
Albertus Magnus, 166, 297.
Albi, 156.
Albigenses, 140, 144, 156, 158, 159, 163.
Alcuin, 128.
Alemanni, 78.
Alexandria, Synod of, 97.
Alexander II, Czar, 279.
Alexander II, 118.
Alexander III, 142, 144.
Alexander V, 169.
Alexander VII, 229.
Alexander, St., Bishop, 39.
Algiers, 287.
Algonquins, 224.
Alphonsus, St., 246.
Alva, Duke of, 160.
Ambrose, St., 91, 106, 107.
Anabaptists, 200.
Ananias, 16.
Anarchy, 251, 283.
Andrew, St., 34.
Angela Merici, St., 217.
Angelus, 173.
Anglican Schism, 203.
Anglican Church, 206.
Anne, Queen of England, 208.
Anselm, St., 166.
Anthony of Coma, St., 90.
Antioch, 15, 16.
Antoninus, Emperor, 56.
Apocalypse, 19.
Apollonia, St., 39.
Apologists, 55.
Apostles, 10, 11.
Architecture, 149, 150, 219.
Architecture, Gothic, 150, 175.
Architecture, Romanesque, 150.
Arianism, 67, 74, 97.
Aristotle, 4.
Armenians, 288.
Arnauld, 234.
Arts, 174, 175.
Asia, 79, 288.
Asia Minor, 38, 288.
Aspersion, Baptism by, 146.
Assembly, Constitutional, 252.
Assembly, Legislative, 254.
Associations of Worship, 268.
Athanasius, St., 91, 97, 106, 107.
Attila, 71.
Augsburg, 195.
Augustine, St., 76, 91, 96, 99, 106, 107, 152, 166.
Augustinians, 192.
Augustinus, of Jansenius, 189, 190, 234.
Augustus, Roman Emperor, 8.
Australia, 286.
Austria, 276.
Austrians, in Italy, 263.
Avignon, 167, 168, 169, 233, 253, 258.
Baius, 234.
Baltimore, Council of, 281.
Baltimore, See of, 233.
Baptism, 51, 88, 146.
Baptists, 209.
Barbarism, 73.
Bardas, 132.

(Numbers refer to paragraphs)

Bari, Archbishop of, 168.
 Barnabites, 216.
 Baronius, 215.
 Basil, St., 90, 97, 106, 107.
 Basle, Council of, 177.
 Benedict III, 113.
 Benedict V, 116.
 Benedict IX, 116.
 Benedict XII, 167.
 Benedict XIII, 169, 170, 248.
 Benedict XIV, 232, 244, 247.
 Benedict XV, 267.
 Benedict, St., 93, 152.
 Benedict, Order of, 177.
 Benedictines, 93, 151, 177, 292.
 Benefices, 165.
 Belgium, 272, 273.
 Belgrade, 231.
 Bellini, 219.
 Bells, 89.
 Berengarius, 146.
 Bernard, St., 138, 156.
 Bible, 174.
 Bismarck, 275, 294.
 Bishops, As vassals, 122.
 Bishops, Election of, 84, 135, 141, 253.
 Bishops, Functions of, 47.
 Bishops, "in partibus", 143.
 Bishops, Metropolitan, 50.
 Bishops, Titular, 143.
 Bodenstein, 200.
 Bohemia, 180.
 Boleyn, Anne, 203, 206.
 Bologna, University of, 165.
 Bonaventure, St., 166.
 Boniface IX, 169.
 Boniface, St., 78.
 Bourbon, House of, 268.
 Bourges, University of, 165.
 Bourne, Cardinal, 278.
 Brahmanism, 225.
 Bramante, 193, 219.
 Brazil, 260, 271, 285.
 Brethren of St. Mary, 155.
 Breviary, 266.
 Bridget, St., 172.
 Britain, Conversion of, 76.
 Britons, 76.
 Brothers of Christian Schools, 245.
 Brothers of Mary, 254.
 Buddhism, 225, 226.
 Burkhardt, Bishop, 176.
 Caecilian, 96.
 Caesar Augustus, 9.
 Caesarea, 16.
 Cajetan, Cardinal, 195.
 Calixtus II, 135, 144.
 Calvin, 192, 198, 201, 209, 213.
 Cambridge, University of, 165.
 Campania, 72.
 Canada, 282.
 Canadians, French, 282.
 Canalejas, 270.
 Candia, 230.
 Canon Law, 145.
 Canonization of Saints, 249.
 Canova, 258.
 Canterbury, 166.
 Capitoline Hill, 185.
 Capitularies, 133.
 Capuchins, 216, 228.
 Carbonari, 261, 269.
 Cardinals, Insignia of, 142.
 Cardinals, Number of, 186.
 Cardinals, Title of, 121, 189.
 Carmelites, 155.
 Carroll, John, 281.
 Carthage, 96, 287.
 Carthusians, 177.
 Catacombs, 43.
 Catechumens, Baptism of, 51.
 Catechumens, Mass of, 53.
 Cathedrals, Monuments of art, 149, 175, 182.
 Catherine, St., 168, 172.
 Catherine II, of Russia, 279.
 Catherine of Aragon, 203, 205.
 Catherine Tehgahkwita, 224.
 Celibacy, 87.
 Center Party, 275, 294.
 Central America, 284.
 Chalcedon, Council of, 83.

(Numbers refer to paragraphs)

Chaldeans, 288.
Chaminade, William Joseph, 254.
Chant, Gregorian, 89, 127, 266, 291.
Charity, Sisters of, 218.
Charlemagne, 109, 128.
Charlemagne, Successors of, 129.
Charles Borromeo, St., 216.
Charles III, 115.
Charles V, 195.
Charles IX, 216.
Charles X, 268.
Chartreuse, 155.
China, 227, 268.
Chinese, 1.
Chivalry, 133, 139.
Choiseul, Duke de, 243.
Christian Brothers, 245.
Christina, Queen of Sweden, 229.
Church and State, 109, 110.
Church, Greek, 144.
Church, Influence of, 182.
Church, Russian, 279.
Cistercians, 155, 177, 292.
Clairvaux, 138.
Claudius, Emperor, 17.
Clement of Alexandria, 58.
Clement II, 116.
Clement V, 167.
Clement VI, 168, 169.
Clement VII, 203.
Clement IX, 230.
Clement XII, 244, 248.
Clement XIV, 243, 247, 248.
Clergy, 85.
Clermont, Council of, 138.
Clotilda, 75.
Clovis, 75.
Cluny, 151, 155.
College, Latin American, 264.
College, U. S. of America, 264.
Coliseum, 248.
Colombia, 285.
Columbia, St., 77.
Communion, Age for, 266.

Communion, Frequent, 231, 266, 291.
Communion, Holy, 53, 88, 123.
Concordat, 256.
Conferences, 295.
Confession, 52, 88.
Confession of Forty-two Articles, 204.
Confessors, 89.
Confirmation, 15, 51, 88.
Congo, 228.
Congregation of the Inquisition, 158.
Congregation of the Propaganda, 188.
Congregations, Roman, 186.
Congress, Eucharistic, 278.
Conrad of Germany, 138.
Constance, Council of, 170, 171, 177, 180.
Constantine, 42, 66, 67, 85, 96, 97.
Constantine V, 130.
Constantinople, Council of, 83.
Constantius, 41, 42, 67, 98.
Constitution, Civil, of the Clergy, 253.
Constitution of U. S., 281.
Convention, National, 255.
Copernicus, 297.
Cornelius, Conversion of, 16.
Correggio, 219.
Cortes, 283.
Costa Rica, Delegate to, 284.
Councils, 144.
Councils, Ecumenical, 86.
Councils, General, 27.
Councils, Provincial, 50.
Court of High Commission, 206.
Cranmer, 203, 204.
Creed of Pius IV, 212.
Crescentians, 116.
Cromwell, 203, 208.
Cross, Sign of, 53.
Cross, True, 66.
Crusades, 136, 137, 138, 139, 140, 146, 153.

(Numbers refer to paragraphs)

Curia, The Roman, 266.
 Cyprian, St., 44, 61.
 Cyprus, Island of, 15.
 Cyril, St., 97, 100.

D'Alembert, 241.
 Damascene, John, St., 130.
 Damian, Peter, St., 129.
 Dante, 166.
 Da Vinci, Leonardo, 175, 219.
 De Beaumont, 236.
 De Bouillon, Godfrey, 138.
 De Chauliac, Guy, 297.
 Decius, 39, 249.
 Decretals, 145.
 Decretum of Gratian, 145.
 Degrees, Conferring of, 165.
 Deism, 237.
 Delegation, Apostolic, 265.
 De Rossi, 263.
 Diderot, 241.
 Dioceses, Formation of, 49.
 Dioceses in the United States, 258.
 Diocletian, 41.
 Discipline, Penitential, 52.
 Discipline, Liturgical, 53, 89.
 Discoveries, 297.
 Dissidents, 206.
 Divina Commedia, 166.
 Doctors of the Church, 27, 106, 166.
 Doctrine, Teaching of, 174.
 Dogma, 27.
 Dominicans, 147, 155, 159, 160, 166, 176, 227, 287, 292.
 Dominicans, Foundation of, 184.
 Domitian, 34.
 Dom Miguel, 271.
 Dom Pedro, 271.
 Donatism, 96.
 Drama, Religious, 148.
 Duerer, 219.

Edesius, 80.
 Education, 268.
 Education, Godless, 280.

Edward VI, 204, 205, 206.
 Egypt, 9.
 Egyptians, 1.
 Election of Popes, 188.
 Elizabeth, Queen of England, 205, 206, 207, 208.
 Emancipation Bill, 278.
 Empire, Christian, 108.
 Empire, German, 275.
 Empire, Greek, 108.
 Empire, Latin, 138.
 Empire, Moslem, 108.
 Empire, Roman, Decay of, 70.
 Empire, Roman, Fall of, 72.
 Empire, Western Roman, 109.
 Encyclicals, 265, 267.
 England, 286.
 Ephesus, 19.
 Episcopalian, 209.
 Epistles, 174.
 Erfurth, University of, 192.
 Esquimaux, 224.
 Ethelbert, 76.
 Eucharist, Holy, 51, 88, 146, 157.
 Eudists, 215.
 Eugene III, 138, 156.
 Eusebius, Historian, 107.
 Eusebius, Saint, 91.
 Eusebius of Caesarea, 44.
 Eutychianism, 101.
 Excommunication, 171.
 Extreme Unction, 51, 88.

Fabian, Saint, 39.
 Family, Influence of Church upon, 104.
 Fasts, 248, 291.
 Fathers, Apostolic, 28.
 Fathers of the Church, 28, 54, 106.
 Fathers, Cappadocian, 107.
 Feasts, 89, 125.
 Felicitas, Saint, 37.
 Felix IV, 84.
 Ferdinand, King of Spain, 160.
 Ferdinand VII, 270.

(Numbers refer to paragraphs)

Fichte, 242.
Flavius Clemens, 34.
Florence, 263.
Forty Hours, 291.
Forum, Roman, 8.
Fra Angelico, 175.
France, 162, 268.
France and Lutheranism, 202.
Frances de Chantal, Saint, 217.
Franciscans, 147, 152, 155, 160, 192, 248, 283, 292.
Francis de Sales, Saint, 217.
Francis of Assisi, Saint, 152.
Francis I of France, 183.
Francis of Paula, Saint, 177.
Francis Xavier, Saint, 188, 213, 225, 226.
François de Paris, 236.
Franks, 75.
Frederick, Elector of Saxony, 195, 196.
Frederick I, Emperor, 159.
Frederick II, Emperor, 138, 140.
Frederick the Great, 239.
Freemasons, 232, 244, 251, 259, 268, 269, 271, 276, 280.
Free-thinkers, 7, 237, 238, 273.
French in Rome, 263.
Friars Minor, 152, 292.
Friars Preachers, 152.
Fribourg, 277.
Frumentius, Saint, 80.

Gaeta, 263.
Galerius, 41, 42.
Galilee, 9.
Games, Sacred, of Romans, 3.
Garibaldi, 263, 269.
Geneva, 192, 198, 201, 277.
Genoa, 293.
Genseric, 71.
Gentiles, 16.
Germain, St., Abbey, 254.
Germanus, 130.
Germany, 165, 275
Germany, Conversion of, 78.
Gibbons, Cardinal, 265.
Gnosticism, 54.

Goethe, 242.
Gospels, 174.
Gratian, 145.
Great Britain, 278.
Gregorian Calendar, 185.
Gregorian Chapel, 185.
Gregory the Great, Saint, 106.
Gregory II, 130.
Gregory IV, 111.
Gregory V, 116.
Gregory VI, 116.
Gregory VII, 134, 135, 151, 164.
Gregory IX, 145, 159, 160.
Gregory X, 144.
Gregory XI, 167, 168.
Gregory XIII, 185.
Gregory XV, 188, 220.
Gregory XVI, 260, 262.
Gregory Nazianzus, Saint, 97, 107.
Gregory of Nyssa, Saint, 97, 106, 107.
Guarantee, Law of, 263.
Guido of Arezzo, 127.
Guise, 202.

Hegira, 81.
Helena, Saint, 66.
Helvetius, 241.
Henry III, Emperor, 116.
Henry IV of France, 187.
Henry V of Germany, 135.
Henry VI of Germany, 138.
Henry VIII of England, 203, 205, 206, 213.
Heresies, 54, 178.
Heresies, Origin of, 95.
Herod, 9.
Hilarion, Saint, 90.
Hindoos, 225.
Holbein, 219.
Holland, 272, 274.
Holydays, 248, 291.
Holy Orders, 51, 88.
Honorius, 71.
Huguenots, 202.
Humbert, Cardinal, 129.

(Numbers refer to paragraphs)

Hungary, 276.
 Huns, 78.
 Hurons, 224.
 Huss, 172, 180.
 Hussites, 157.

Iconoclasts, 130.
 Ignatius, Saint, 28, 35.
 Ignatius Loyola, St., 188, 213.
 Ignatius, Patriarch, 132.
 Illinois Indians, 224.
 Images, Veneration of, 53, 130.
 Immaculate Conception, 264.
 Immersion, Baptism by, 51, 146.
 Immigrants, 281.
 India, 225, 288.
 Indians, 282.
 Indo-China, 288.
 Indulgences, 193, 194, 195.
 Infallibility, Dogma of, 264.
 Infidels, 268.
 Infusion, Baptism by, 51, 146.
 Innocent III, 138, 144, 156, 158.
 Innocent IV, 144.
 Innocent VIII, 176.
 Innocent X, 190.
 Innocent XI, 231, 248.
 Innsbruck, 216.
 Inquisition, 156, 158, 159, 160,
 161, 162, 163.
 Inquisitors, 159, 160, 161.
 Institute, Biblical, 266.
 Institutions, Charitable, 102,
 105.
 Interdict, 124, 187.
 Invasions, Barbarian, 71.
 Investiture, 134, 135, 144.
 Ireland, 77, 208, 278, 286.
 Ireland, Archbishop, 281.
 Irenaeus, Saint, 37, 57.
 Irene, 130.
 Iroquois Indians, 224.
 Isabella, Q. of Spain, 160.
 Isabella II, 270.
 Isidor, Saint, 188.
 Islamism, 81, 139.
 Israelites, 5.
 Italy, 109, 163, 269.

James, St., Apostle, 51.
 James, St., the Elder, 31.
 James, St., the Younger, 20.
 James I, K. of Aragon, 160.
 Jansenist Errors, 235.
 Jansenists, 190, 230, 243.
 Jansenius, 234.
 Japan, 226, 288.
 Jerome, St., 91, 99, 106, 107.
 Jerusalem, 7.
 Jerusalem, Destruction of, 21,
 31.
 Jerusalem, Temple of, 12, 21,
 68.
 Jesuits, 223, 227, 239, 259, 277,
 282, 283, 294.
 Jesuits, Suppression of, 243.
 Jesus, Society of, 213.
 Jews, 5, 6, 13.
 John Baptist de la Salle, St.,
 245.
 John Capistran, St., 172, 181.
 John Chrysostom, St., 106, 107.
 John of Austria, 184.
 John XI, 115.
 John XII, 116.
 John XXII, 173.
 John XXIII, 179.
 John, St., Apostle, 14, 15.
 John, St., Evangelist, 19, 28.
 John, St., Gospel of, 29.
 John the Baptist, St., 10.
 Jordan, River, 10.
 Joseph, Saint, 291.
 Joseph I, Emperor, 276.
 Joseph II, Emperor, 233, 276.
 Josephites, 276.
 Journalism, 265.
 Julian, the Apostate, 68.
 Julius II, 193, 203.
 Julius III, 205.
 Jurisprudence, School of, 165.
 Justin, Saint, 56, 64.
 Justinian, 87.

Kant, 242.
 Knighthood, 153.
 Knights Hospitalers, 138, 155.

(Numbers refer to paragraphs)

Knights Templar, 138, 155.
Knights Teutonic, 138, 155.
Knox, 207.
Koran, 81.
Korea, 288.
Kulturkampf, 275, 294.

Lackland, John, 140.
Lanfranc, 129, 166.
Las Casas, 222.
Lateran Council, I, II, 144, 266.
Lateran Council, III, 142, 144, 156.
Lateran Council, IV, 144, 146, 159.
Lateran Council, V, 171.
Lateran, Palace of, 186.
Laval University, 282.
Lavigerie, Cardinal, 287.
Lawrence, Saint, 40.
Laws, Canon, 266.
Laws, May, 275.
Lazarists, 216, 288.
Legates, 141.
Legations, 263.
Legion, Theban, 41.
Legislation, Influence of the Church upon, 103.
Lent, 52.
Leipsic, 194.
Leo I, Saint, 71, 87.
Leo III, Saint, 109.
Leo IV, Saint, 112.
Leo VIII, 116.
Leo IX, Saint, 117.
Leo X, 171, 183, 193, 194, 195, 203.
Leo XII, 259.
Leo XIII, 207, 265, 271, 288, 291, 294.
Leo the Isaurian, 130.
Leonine City, 112.
Leopold I, K. of Belgium, 273.
Lepanto, Battle of, 184.
Lessing, 242.
Liberal Philosophy, 223.
Liberalism, 264.

Liberals, 271, 296.
Licinius, 42, 66.
Lisbon, 271.
Literary Activity, 107.
Literature, 265.
Lodges, Masonic, 283, 285.
London, 278.
Loreto, Litany of, 184.
Louis VII of France, 138.
Louis IX, Saint, 138.
Louis XIV, 238.
Louis XV, 238.
Louis XVI, 244, 255.
Louis XVIII, 257, 268.
Louis Philippe, 268.
Louvain, 273.
Lucerne, 277.
Lucius III, 157, 159.
Luther, 192, 196.
Luther, Condemnation of, 195.
Luther, Death of, 197.
Luther, Doctrines of, 197, 209, 213.
Lyons, Church of, 57.
Lyons, Council of, I, II, 144.

Macarius, Saint, 66.
Macedonianism, 98.
Madagascar, 287.
Magic Arts, 176.
Mamertus, Saint, 89.
Manners and Morals, Influence of Church upon, 105.
Mani, 54.
Manichaeans, 54.
Manning, Cardinal, 278.
Marcellina, Saint, 94.
Marcellinus, Saint, 41.
Marcellus, Saint, 41.
Marco Polo, 297.
Marcus Aurelius, 35.
Marie Antoinette, 255.
Marina, Saint, 94.
Maronites, 288.
Marozia, 115.
Martel, Charles, 136.
Martin, Saint, 91.
Martin V, 170, 171.

(Numbers refer to paragraphs)

Martyrdom: Its Meaning, 145.
 Martyrs, Number of, 44.
 Mary, the Blessed Virgin, Feasts of, 89.
 Mary, Society of, 254.
 Mary Tudor, 205, 206.
 Maryknoll, 288.
 Mass, Holy, 53, 89, 123, 146.
 Mass of the Faithful, 53.
 Mass of the Catechumens, 53.
 Massacre of Carmelites, 254.
 Massacre, St. Bartholomew's Day, 202.
 Materialism, 237.
 Matrimony, 51, 88, 125, 146, 265.
 Matthias, 13, 22.
 Maurice, Saint, 41.
 Maximin of Thrace, 38.
 May Laws, 294.
 Mazzini, 263, 269.
 Medicine, Schools of, 165.
 Medina, 81.
 Mendicant Orders, 162, 166.
 Metropolitan Bishops, 50.
 Metropolitan Sees, 49.
 Mexico, 283.
 Michael Cerularius, 132.
 Michael III, 132.
 Michelangelo, 193, 219.
 Middle Ages, 149, 155, 162, 166, 297.
 Milan, Edict of, 42, 66.
 Minim Friars, 177.
 Missionaries, 282.
 Missionaries, French, 268.
 Missionaries, Labors of, 221.
 Missions, African, Fathers of, 287.
 Missions, 261, 265, 268, 287.
 Missions, Priests of the, 216.
 Modernism, 266, 267.
 Mohammed, 81.
 Mohammedanism, 136.
 Moloch, 3.
 Monasteries, Organization of, 154.
 Monastic Life, 90, 151.
 Monastic Life, Rule of, 93.
 Monasticism in the West, 91.
 Monasticism, Object of, 92.
 Monks, Labors of, 93.
 Monophysites, 101.
 Monte Cassino, 93.
 Monte Celio, 247.
 Montesquieu, 241.
 Moors, 140.
 Moreno, Garcia, 296.
 Moses, Law of, 7, 16.
 Motu Proprio, 266.
 Mozambique, 228.
 Munzer, 200.
 Murillo, 250.
 Museums, 261.
 Music, in Churches, 219.
 Music, Profane, 291.
 Mysteries, 148.
 Mythology, 2.
 Naples, University of, 15.
 Napoleon, 256, 257, 268, 270.
 Napoleon III, 263.
 Nazareth, 9.
 Nero, 33.
 Nestorianism, 100.
 Netherlands, 160, 272.
 New Zealand, 286.
 Nicaea, Council of, 83, 84, 97.
 Nicholas I, 114.
 Nicholas II, 118.
 Nicholas I, Czar, 279.
 Nicholas II, Czar, 279.
 Nicole, 234.
 Norbertines, 155.
 North America, Missions in, 224.
 Nuncios, 141.
 Oblates of Mary Immaculate, 282.
 Oceania, 288.
 O'Connell, Daniel, 260, 278, 293.
 Odilon, Saint, 126.
 Odoacer, 72.
 Office, Holy, 158.
 Olier, Rev., 215.

(Numbers refer to paragraphs)

Oratorians, 215.
Ordeals, 133.
Orders, Holy, 51, 88.
Orders, Military, 153.
Orders, Minor, 48.
Orders, Religious, 155.
Orders, Teutonic, 196.
Origen, 60.
Orleans, Synod of, 84.
Orleans, House of, 268.
Otho I, Emperor, 116.
Oudinot, 269.
Oxford, University of, 165, 179.
Ozanam, 295.

Pachomius, St., 96.
Padua, University of, 165.
Paganism, 1, 7, 69.
Painting, 150, 175, 219.
Palestrina, 215, 219.
Papal States—See States of the Church.
Papists, 206.
Paris, University of, 165, 169, 192.
Parish, Establishment of, 49.
Pascal, 234.
Passionists, 247.
Patmos, Island of, 19.
Patriarchates, 289.
Patriarchs, 83.
Patrick, St., 77.
Paul, St., Apostle, 18, 26, 33, 64.
Paul, St., Epistles of, 29.
Paul, St., of the Cross, 247.
Paul III, 203, 210.
Paul V, 187.
Pelagianism, 99.
Penance, Public, 88, 124.
Penance, Sacrament of, 146.
Penitential Works, 124.
Pentecost, 13, 51.
People's Union, 294.
Pepin, 109.
Perpetua, St., 37.
Persecution, Jewish, 31.
Persecution, Pagan, 32.
Persia, 90, 100, 288.

Perugino, 219.
Peter, St., Apostle, 11, 13, 14, 15, 16, 17, 22, 29, 33.
Peter, St., Church of, 66, 185, 186, 193, 219.
Peter of Castelnau, 159.
Peter's Pence, 263.
Pharisees, 7.
Philip, Deacon, 15.
Philip, Duke of Orleans, 238.
Philip, Landgrave of Hesse, 196.
Philip Neri, St., 188, 215.
Philip II, of Spain, 160.
Philosophers, 241.
Philosophers, Pagan, 4.
Philosophism, 237, 241, 243, 244, 251, 252.
Philosophy, 166.
Phoenicia, 15.
Photius, 132.
Pilgrimages, 147, 264.
Pisa, Council of, 169.
Pius IV, 212.
Pius V, St., 184.
Pius VI, 233, 253.
Pius, VII, 257, 258, 268.
Pius VIII, 260.
Pius IX, 262, 263, 264, 269, 274, 278, 291.
Pius X, 266, 268, 284, 291.
Plato, 4.
Pliny, 35.
Poland, 279.
Pole, Cardinal, 205.
Polycarp, St., 28, 36, 57.
Pombal, Marquis de, 243.
Pontifical Power, 171.
Pontifical States—See States of the Church.
Port-Royal, 234.
Portugal, 271, 284, 287.
Pothinus, St., 36.
Premonstratensians, 155.
Presbyterians, 206, 209.
Press, Catholic, 273.
Primacy of the Pope, 46, 82.
Processions, 89.

(Numbers refer to paragraphs)

Protestantism, 160, 163, 191, 237, 281.
 Prussia, 275.
 Purists, 156.
 Puritans, 206, 209.

Quakers, 209.
 Quebec, 282.
 Quirinal, 185, 263.

Raphael, 183, 219.
 Rationalism, 200, 237.
 Ravenna, 72.
 Raymond of Peñafort, St., 145.
 Real Presence, Dogma of, 192.
 Reason, Worship of, 255.
 Recared, 74.
 Redemptorists, 246.
 Reductions of Paraguay, 223.
 Reformation, 183, 213.
 Reichsrath, 276.
 Reign of Terror, 244, 255.
 Relics, 147.
 Remigius, St., 75.
 Republic, Roman, 233, 263, 269.
 Revolution, French, 218, 238, 240, 251, 266, 292.
 Richard, the Lion-hearted, 138.
 Richard II, 179.
 Rite, Latin, 288.
 Rite, Oriental, 288.
 Rites, Congregation of, 249.
 Rites, Funeral, 89.
 Robespierre, 255.
 Rogations, 89.
 Romanesque Style, 150.
 Rome, Burning of, 33.
 Rome, University of, 165.
 Romulus, 72.
 Romulus Augustulus, 72.
 Rosary, 126, 147.
 Rosary, Feast of, 184.
 Rose of Lima, St., 230.
 Rousseau, 240.
 Rubens, 250.
 Russia, 279.

Sacraments, 51, 88, 125, 146.
 Sacred Heart, 264, 285, 291.
 Sacrifice, Human, 3.
 Sadducees, 7.
 Saint-Maur, Congregation of, 215.
 Saint-Sulpice, 219.
 Saints, Veneration of, 53, 89.
 Saladin, 138.
 Salamanca, University of, 165.
 Samaria, 15.
 Samaritans, 7.
 Sanhedrin, 14, 22.
 Saracens, 112.
 Satolli, Cardinal, 265.
 Schiller, 242.
 Schism, Greek, 131.
 Schism, Origin of, 95.
 Schism, of the West, 166, 168, 169, 170, 171, 177.
 Scholastica, St., 94.
 Schools, 164.
 Schools, Medical, 297.
 Science, Men of, 297.
 Scotland, Protestants in, 207.
 Scribes, 7.
 Scriptures, Sacred, 265, 266.
 Sculpture, 150, 175.
 Sebastian, St., 41.
 Sees, Metropolitan, 49.
 Seminaries, 290.
 Seneca, 4.
 Septimius Severus, 37.
 Sepulchre, Holy, Church of, 66.
 Serfs, 139.
 Servetus, 192.
 Servites, 155.
 Siberia, 279.
 Simeon, St., 35.
 Simon Magus, 29.
 Sin, Original, 211.
 Sistine Chapel, 219.
 Six Articles, Bill of, 203, 204.
 Sixtus III, St., Pope, 40.
 Sixtus IV, 160.
 Sixtus V, 166, 186, 249, 266.
 Slavery, 285.

(Numbers refer to paragraphs)

Sobieski, 231.
 Social Contract, 240.
 Socialism, 240, 241, 265.
 Societies, Secret, 251, 259, 261, 265.
 Society, Christian, 110.
 Society of Jesus, 236, 258, 268, 275, 292.
 Sonderbund, 277.
 Sorbonne, 234.
 Sorcery, 176.
 South America, 285.
 South America, Missions in, 223.
 Spain, 160, 162, 284, 285.
 States General, 252.
 States of the Church, 232, 257, 258, 263, 265, 268, 269.
 Stations of the Cross, 248.
 St-Cyran, 234.
 Stensen, Bishop, 297.
 Stephen, St., Deacon, 15, 31.
 Stephen, St., Pope, 40.
 Stephen IV, 121.
 Stephen V, 115.
 Stock, Simon, St., 155.
 Storck, 200.
 Sulpicians, 215, 282.
 Supremacy of the Pope, 120.
 Switzerland, 277.
 Switzerland, Divisions of, 201.
 Switzerland, Reformation in, 192.
 Sydney, 286.
 Syria, 16.
 Syrians, 288.
 Sylvester II, 116.
 Sylvester III, 116.
 Temporal Power, 109, 264.
 Teresa, St., 188.
 Tertullian, 44, 54, 59, 64, 76.
 Tetzel, 194.
 Teutons, 3.
 Theatines, 216.
 Theodora, 115.
 Theodoric, 84.
 Theodosius the Great, 69.
 Theodosius II, 100.
 Theology, 165, 166.
 Thomas Aquinas, St., 166, 297.
 Thorwaldsen, 258.
 Tiara, 141.
 Titian, 219.
 Tokio, 288.
 Toulouse, 156.
 Toulouse, Council of, 159.
 Toulouse, University of, 165.
 Tours, Battle of, 136.
 Tours, Council of, 156.
 Tradition, Sacred, 28, 57, 211.
 Trajan, 35.
 Transmigration of the Soul, 156.
 Transubstantiation, 146.
 Trent, Council of, 210.
 Trent, Decrees of Council of, 211.
 Tribes, Germanic, 1, 182.
 Tribes, Slavic, 182.
 Trinitarians, 155.
 Trinity, Blessed, Feast of, 173.
 Truce of God, 133.
 Turks, 184, 230, 231.
 United States, 281.
 United, States, Bishoprics in, 264.
 Universities, 165, 182.
 University, Catholic, of America, 265, 290.
 Urban II, 137, 138.
 Urban, VI, 168, 169.
 Urban, VIII, 189, 220.
 Ursulines, 217.
 Utrecht, University of, 274.
 Valentine, Basil, 297.
 Valentinian III, 71.
 Valerian, 40, 258.
 Vandals, 102.
 Van Nispen, 274.
 Vanutelli, Cardinal, 278.
 Vatican, 263, 264, 269.
 Vatican, Archives, 265.

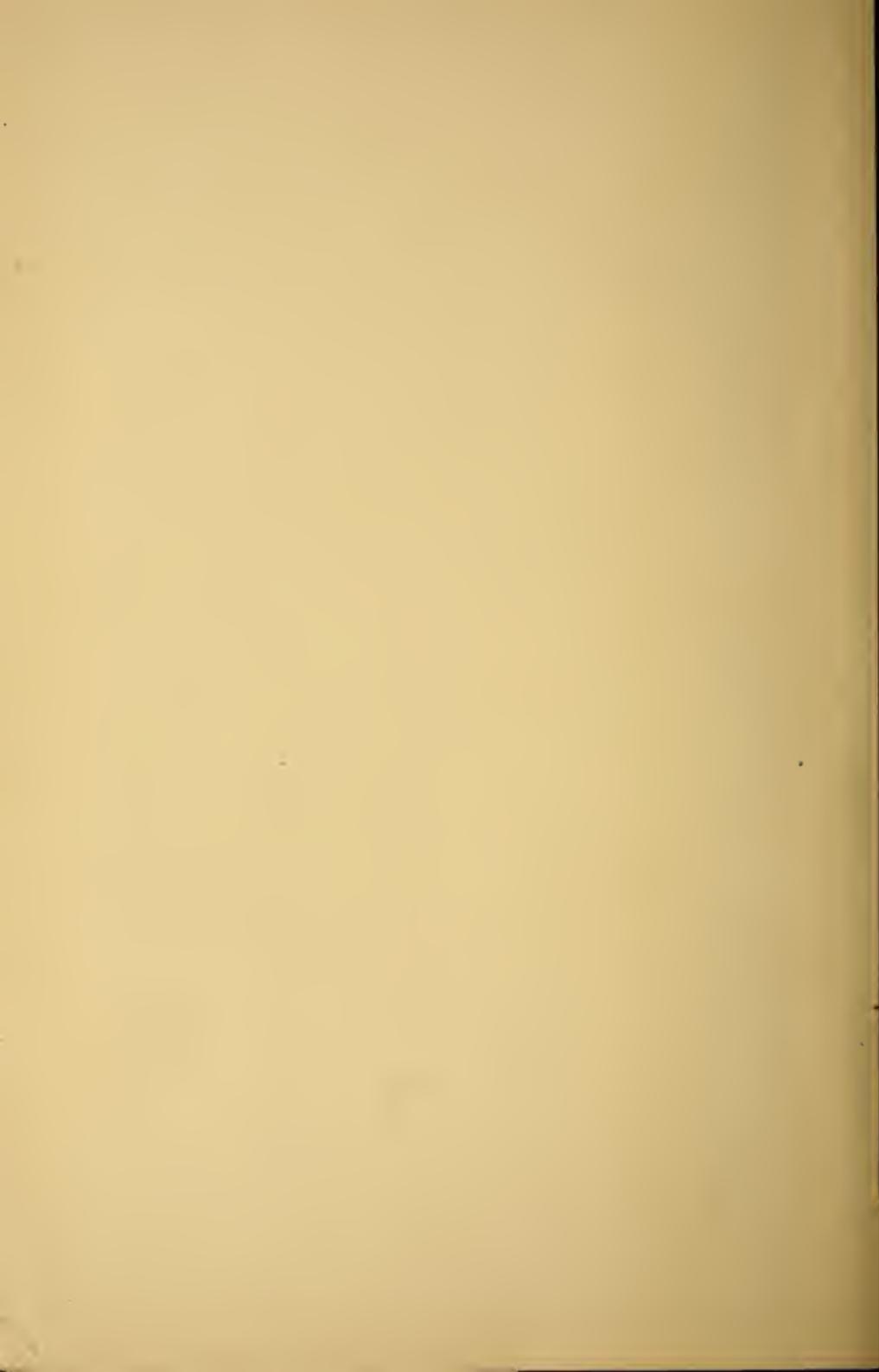
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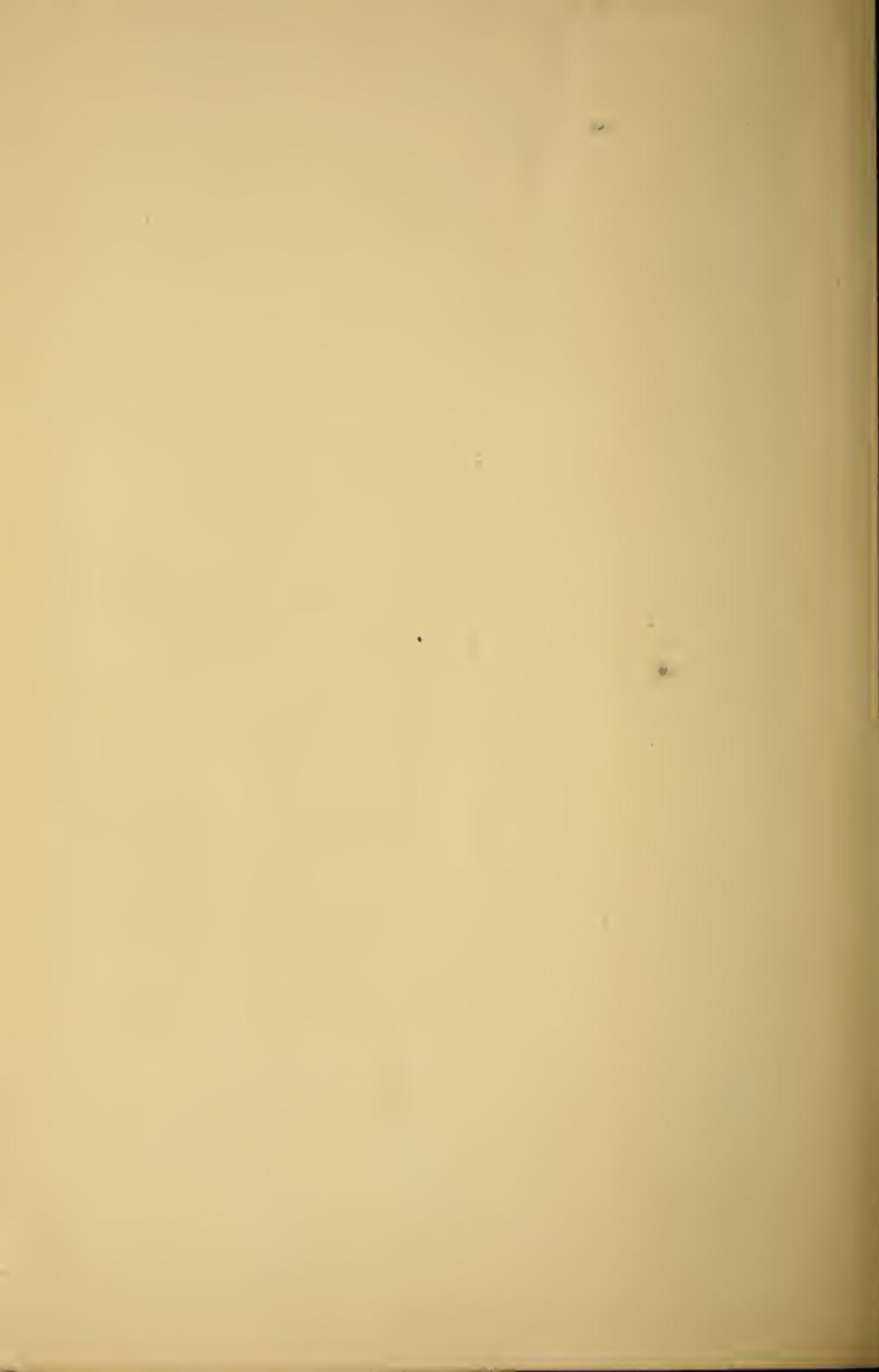
Vatican, Library, 186, 189, 229, 232, 258.
Vaughan, Cardinal, 278.
Venice, Republic of, 187.
Venice, University of, 165.
Vestments of Clergy, 53.
Victor Emmanuel, 263, 269.
Vienna, 276.
Vienna, Congress of, 258, 272, 275, 277.
Vigils, 248.
Vincent de Paul, St., 218.
Vincent de Paul, Society of, 216, 288, 295.
Vincent Ferrer, St., 172, 181.
Visigoths, 71, 74, 75.
Visitation, Feast of, 173.
Visitation, Order of, 217.
Voltaire, 239, 240, 241.
Vows, 90.
Vulgate, 186, 211.

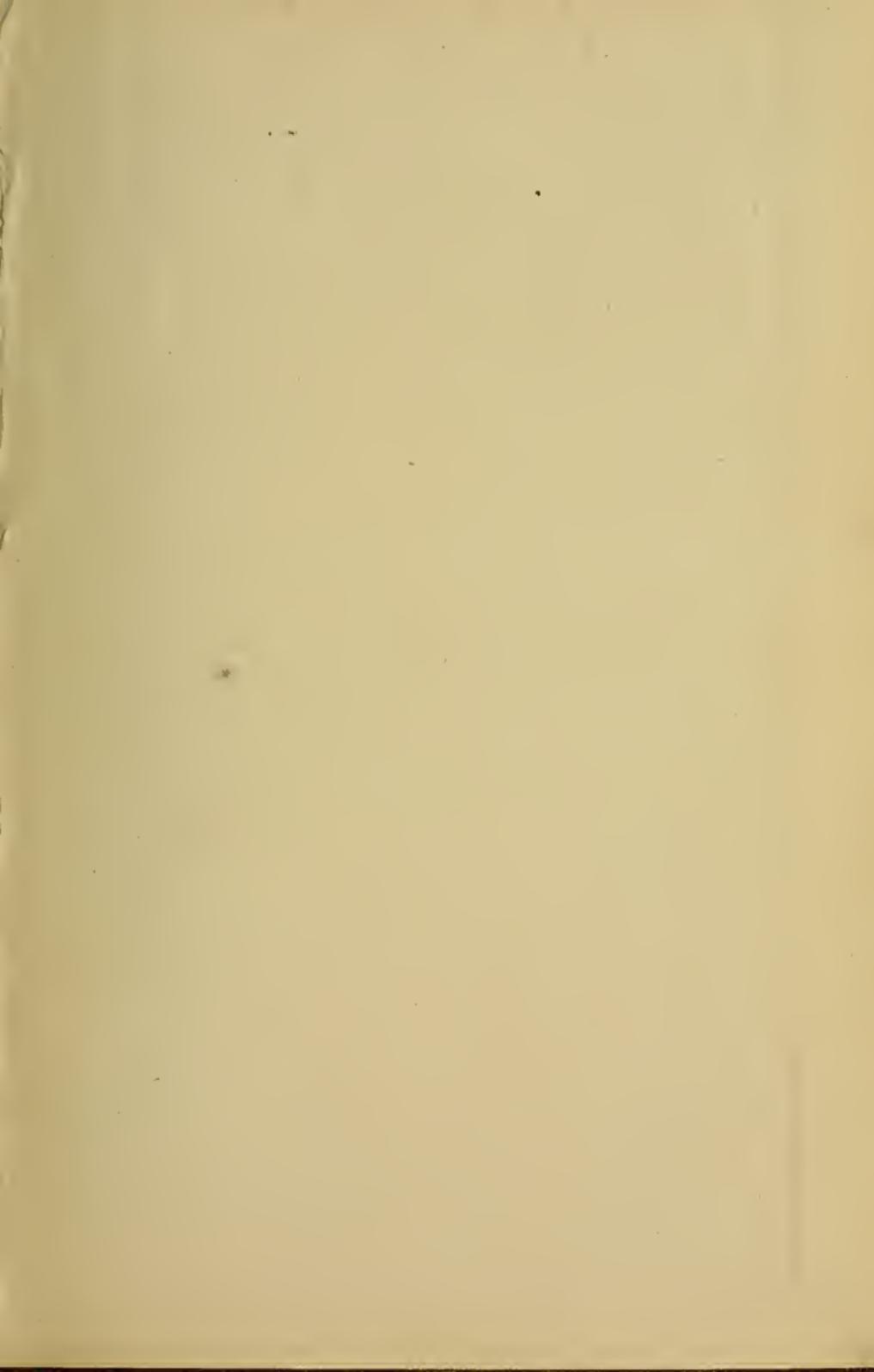
Waldenses, 144, 157, 163.
Waldes, 157.
Water, Holy, Use of, 53.
Westminster, 278.
Westphalia, Peace of, 190.
William I. of Netherlands, 272.
William of Orange, 208.
Windthorst, 275, 295.
Wiseman, Cardinal, 278.
Witchcraft, 176.
Wittenberg, University of, 192.
Wolsey, Cardinal, 203.
Women, Religious, 94.
Worms, Concordat of, 135.
Worms, Diet of, 195.
Worship of Ancestors, 288.
Worship, Places of, 89.
Wyclif, 172, 179.
Zwingli, 192, 199, 201.











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